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Art. I. *An Account of the Life and Writings of Hugh Blair, D.D.*
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Rhetoric and Belles Lettres in the University of Edinburgh. By the
late John Hill, L. L. D. F. R. S. E. Professor of Humanity in the
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THERE appears to be some cause for apprehension, lest the extravagant admiration once lavished on Dr. Blair, should decline, by degrees, into a neglect that will withhold even common justice. No productions so celebrated at first, as his Sermons, have perhaps ever come in so short a time to be so nearly forgotten. Even before the conclusion of the series, the public enthusiasm and avidity had begun to languish, and the last volume seemed only announced in order to attend the funeral of its predecessors. The once delighted readers excused the change of their taste by pretending, and perhaps believing, that a great disparity was observable between the two prior volumes and those which followed them. The alledged inferiority might possibly exist in a certain degree; but the altered feeling was in a much greater degree owing to the recovery of sober sense, from the temporary inebriation of novelty and fashion; and the recovery was accompanied by a measure of that mortification, which seeks to be consoled by prompting a man to revenge himself on what has betrayed him into the folly.

As a critical writer, however, Dr. Blair has suffered much less from the lapse of years. His lectures have found their place and established their character among a highly respectable rank of books, and will always be esteemed valuable as an exercise of correct taste, and an accumulation of good sense, on the various branches of the art of speaking and writing. It was not absolutely necessary they should bear the marks of genius, it was not indispensable that they should be rich y ornamented; but yet we can by no means agree with this biogra-

pher, that ornament would have been out of place, and that the dry style which prevails throughout the Lectures is the perfection of excellence in writings on criticism. It has been often enough repeated, that such a bare thin style is the proper one for scientific disquisitions, of which the object is pure truth, and the instrument pure intellect : but, in general criticism, so much is to be done through the intervention of taste and imagination, that these faculties have a very great right to receive some tribute, of their own proper kind, from a writer who wishes to establish himself in their peculiar province. And the writings of Dryden, Addison, and Johnson, will amply shew what graces may be imparted to critical subjects by a fine imagination, without in the least preventing or perplexing the due exercise of the reader's understanding. We are not so absurd as to reproach Dr. Blair for not having a fine imagination ; but we must censure his panegyrist for attempting to turn this want into a merit. Philosophical criticism, indeed, like that of Lord Kames, and Dr. Campbell, which attempts to discover the abstract principles, rather than to illustrate the specific rules, of excellence in the fine arts,—and between the object of which, and of Dr. Blair's criticism, there is nearly the same difference as between the office of an anatomist who dissects, or a chemist who decomposes beautiful forms, and an artist who looks at and delineates them,—may do well to adhere to a plainer language ; but the biographer has judiciously withdrawn all claims, in behalf of Dr. Blair, to the character of a philosophical critic. He has acknowledged and even exposed the slightness of the Professor's observations on the formation of language. He has not, however, said one word of the irreligious inconsistency and folly of professing a zealous adherence to Revelation, and, at the same time, labouring to deduce the very existence of language, in a very slow progress, from inarticulate noises, the grand original element of speech, as it seems, among the primæval gentlefolk, at the time when they went on all-four, and grubbed up roots, and picked up acorns. Our readers will remember the happy ridicule of a part of this theory, in one of Cowper's letters, in which he humourously teaches one of these clever savages to make the sentence, " Oh, give me apple." They may find the systematically and argumentatively exploded in Rousseau's Discourse on the Inequality of Mankind. While this part of the lectures is given up to deserved neglect, we think the work will, on the whole, always maintain its character, as a comprehensive body of sensible criticism, and of very valuable directions in the art of writing. We agree with this biographer, in admiring especially the lectures on the subject of style.

But it is rather on the unrivalled excellence of the Sermons that Dr. Hill seems inclined to found the assurance of Dr. Blair's celebrity in future times. In order to persuade ourselves into the same opinion, we have been reading again some of the most noted of those performances. And they possess some obvious merits of which no reader can be insensible. The first is, perhaps, that they are not too long. It is not impertinent to specify this first, because we can put it to the consciences of our readers, whether, in opening a volume of sermons, their first point of inspection relative to any one which they are inclined to choose for its text or title, is not to ascertain the length. The next recommendation of the Doctor's sermons, is a very suitable, though scarcely ever striking, introduction, which leads directly to the business, and opens into a very plain and lucid distribution of the subject. Another is a correct and perspicuous language; and it is to be added, that the ideas are almost always strictly pertinent to the subject. This, however, forms but a very small part of the applause, which was bestowed on these sermons during the transient day of their fame. They were then considered by many as examples of true eloquence; a distinction never perhaps attributed, in any other instance, to performances marked by such palpable deficiencies and faults.

In the first place, with respect to the language, though the selection of words is proper enough, the arrangement of them in the sentence is often in the utmost degree stiff and artificial. It is hardly possible to depart further from any resemblance to what is called a living, or spoken style, which is the proper diction at all events for popular addresses, if not for all the departments of prose composition. Instead of the thought throwing itself into words, by a free, instantaneous, and almost unconscious action, and passing off in that easy form, it is pretty apparent there was a good deal of hand-craft employed in getting ready proper cases and trusses, of various but carefully measured lengths and figures, to put the thoughts into, as they came out, in very slow succession, each of them cooled and stiffened to numbness in waiting so long to be dressed. Take, for example, such sentences as these: "Great has been the corruption of the world in every age. Sufficient ground there is for the complaints made by serious observers, at all times, of abounding iniquity and folly." "For rarely, or never, is old age contemned, unless when, by vice or folly, it renders itself contemptible." "Vain, nay, often dangerous, were youthful enterprizes, if not conducted by aged prudence." "If, dead to these calls, you already languish in slothful inaction, &c." "Smiling very often is the aspect, and smooth are the words of those who inwardly are the most

ready to think evil of others." "Exempt, on the one hand, from the dark jealousy of a suspicious mind, it is no less removed, on the other, from that easy credulity which, &c." "Formidable, I admit, this may justly render it to them who have no inward fund, &c." "Though such employments of fancy come not under the same description with those which are plainly criminal, yet wholly unblameable they seldom are." "With less external majesty it was attended, but is, on that account, the more wonderful, that under an appearance so simple, such great events were covered."

There is also a perpetual recurrence of a form of the sentence, which might be occasionally graceful, or tolerable, when very sparingly adopted, but is extremely displeasing when it comes often; we mean that construction in which the quality or condition of the agent or subject, is expressed first, and the agent or subject itself is put to bring up the latter clause. For instance, "Pampered by continual indulgence, all our passions will become mutinous and headstrong." "Practised in the ways of men, they are apt to be suspicious of design and fraud, &c." "Injured or oppressed by the world, he looks up to a Judge who will vindicate his cause."

In the second place, there is no texture in the composition. The sentences appear often like a series of little independent propositions, each satisfied with its own distinct meaning, and capable of being placed in a different part of the train, without injury to any mutual connexion, or ultimate purpose, of the thoughts. The ideas relate to the subject generally, without specifically relating to one another. They all, if we may so speak, gravitate to one centre, but have no mutual attraction among themselves. The mind must often dismiss *entirely* the idea in one sentence, in order to proceed to that in the next; instead of feeling that the second, though distinct, yet necessarily retains the first still in mind, and partly derives its force from it; and that they both contribute, in connexion with several more sentences, to form a grand complex scheme of thought, each of them producing a far greater effect, as a part of the combination, than it would have done as a little thought standing alone. The consequence of this defect is, that the emphasis of the sentiment and the crisis or conclusion of the argument comes no where; since it cannot be in any single insulated thought, and there is not mutual dependence and co-operation enough to produce any combined result. Nothing is proved, nothing is enforced, nothing is taught, by a mere accumulation of self-evident propositions, most of which are necessarily trite, and some of which, when they are so many, must be trivial. With a few exceptions, this appears to us to be the character of these Sermons. The sermon, perhaps, most

deserving to be excepted, is that "On the Importance of Religious Knowledge to Mankind," which exhibits a respectable degree of concatenation of thought, and deduction of argument. It would seem as if Dr. Blair had been a little aware of this defect, as there is an occasional appearance of remedial contrivance; he has sometimes inserted the logical signs *for* and *since*, when the connexion or dependence is really so very slight or unimportant that they might nearly as well be left out. We will select an example of the uncombined sort of composition which we have attempted to describe:—

'For life never proceeds long in an uniform train. It is continually varied by unexpected events. The seeds of alteration are every where sown; and the sunshine of prosperity commonly accelerates their growth. If your enjoyments be numerous, you lie more open on different sides to be wounded. If you have possessed them long, you have greater cause to dread an approaching change. By slow degrees prosperity rises; but rapid is the progress of evil. It requires no preparation to bring it forward. The edifice, which it cost much time and labour to erect, one inauspicious event, one sudden blow can level with the dust. Even supposing the accidents of life to leave us untouched, human bliss must still be transitory; for man changes of himself. No course of enjoyment can delight us long. What amused our youth, loses its charm in our maturer age; as years advance, our powers are blunted, and our pleasurable feelings decline. The silent lapse of time is ever carrying somewhat from us, till at length the period comes when all must be swept away. The prospect of this termination of our labours and pursuits is sufficient to mark our state with vanity. *Our days are a hand's breadth, and our age is as nothing.* Within that little space is all our enterprise bounded. We crowd it with toils and cares, with contention and strife. We project great designs, entertain high hopes, and then leave our plans unfinished, and sink into oblivion.' (Sermon on the Proper Estimate of Human Life.)

'We suffer ourselves to be dazzled by unreal appearances of pleasure. We follow, with precipitancy, whithersoever the crowd leads. We admire, without examination, what our predecessors have admired. We fly from every shadow at which we see others tremble. Thus, agitated by vain fears and deceitful hopes, we are hurried into eager contests, about objects which are in themselves of no value. By rectifying our opinions, we would strike at the root of the evil. If our vain imaginations were chastened, the tumult of our passions would subside.' (Sermon on the Government of the Heart.)

'At the same time this rational contempt of death must carefully be distinguished from that inconsiderate and thoughtless indifference with which some have affected to treat it. This is what cannot be justified on any principle of reason. Human life is no trifle which men may play away at their pleasure. Death, in every view, is an important event. It is the most solemn crisis of the human existence. A good man has reason to meet it with a calm and firm mind. But no man is entitled to treat it with ostentatious levity. It calls for manly seriousness of thought. It requires all the recollection of which we are capable,' &c. (Sermon on Death.)

If, in the next place, we were to remark on the figures introduced in the course of these Sermons, we presume we should have every reader's concurrence that they are, for the most part, singularly trite: so much so, that the volumes might be taken, more properly than any other modern book that we know, as comprising the whole common-places of imagery. A considerable portion of the produce of imagination was deemed an indispensable ingredient of eloquence, and the quota was therefore to be had in any way and of any kind. But the guilt of plagiarism was effectually avoided, by taking a portion of what society had long agreed to consider as made common and free to all that want and choose. When occasionally there occurs a simile or metaphor of the writer's own production, it is adjusted with an artificial nicety, bearing a little resemblance to the labour and finish we sometimes see bestowed on the tricking out of an only child. It should, at the same time, be allowed, that the consistency of the figures, whether common or unusual, is in general accurately preserved. The reader will be taught, however, not to reckon on this as a certainty. We have just opened on the following sentence: "Death is the gate which, at the same time that it *closes* on this world, *opens* into eternity." (Sermon on Death.) We cannot comprehend the construction and movement of such a gate, unless it is like that which we sometimes see in place of a stile, playing loose in a space between two posts; and we can hardly think so humble an object could be in the author's mind, while thinking of the passage to another world.

With respect to the general power of thinking displayed in these Sermons, we apprehend that discerning readers are coming fast toward an uniformity of opinion. They will all cheerfully agree that the author carries good sense along with him, wherever he goes; that he keeps his subjects distinct; that he never wanders from the one in hand; that he presents concisely very many important lessons of sound morality; and that in doing this he displays an uncommon knowledge of the more obvious qualities of human nature. He is never trifling or fantastic; every page is sober, and pertinent to the subject; and resolute labour has prevented him from ever falling in a mortifying degree below the level of his best style of performance. He is seldom below a respectable mediocrity, but, we are forced to admit, that he very rarely rises above it. After reading five or six sermons we become assured, that we most perfectly see the whole compass and reach of his powers, and that, if there were twenty volumes, we might read on through the whole, without ever coming to a bold conception, or a profound investigation, or a burst of genuine enthusiasm. There is not in the train of thought a succession of eminences

and depressions, rising towards sublimity, and descending into familiarity. There are no peculiarly striking short passages, where the mind wishes to stop awhile, to indulge its delight, if it were not irresistibly carried forward by the rapidity of the thought. There are none of those happy reflections back on a thought just departing which seem to give it a second and a stronger significance, in addition to that which it had most obviously presented. Though the mind does not proceed with any eagerness to what is to come, it is seldom inclined to revert to what is gone by; and any contrivance in the composition to tempt it to look back with lingering partiality to the receding ideas, is forborne by the writer; quite judiciously, for the temptation would fail.

A reflective reader will perceive his mind fixed in a wonderful sameness of feeling throughout a whole volume; it is hardly relieved a moment, by surprize, delight, or labour, and at length becomes very tiresome; perhaps a little analogous to the sensations of a Hindoo while fulfilling his vow, to remain in one certain posture for a month. A sedate formality of manner is invariably kept up through a thousand pages, without the smallest danger of ever luxuriating into a beautiful irregularity. We never find ourselves in the midst of any thing that reminds us of nature, except by that orderly stiffness which she forswears, or of freedom, except by being compelled to go in the measured paces of a dull procession. If we manfully persist in reading on, we at length feel a torpor invading our faculties, we become apprehensive that some wizard is about turning us into stones, and we can break the spell only by shutting the book. Having shut the book, we feel that we have acquired no definable addition to our ideas; we have little more than the consciousness of having passed along through a very regular series of sentences and unexceptionable propositions; much in the same manner as perhaps, at another hour of the same day, we have the consciousness or remembrance of having just passed along by a very regular painted pallisade, no one bar of which particularly fixed our attention, and the whole of which we shall soon forget that we have ever seen.

The last fault that we shall alledge, is some defect on the ground of religion; not a deficiency of general seriousness, nor an infrequency of reference to the most solemn subjects, nor an omission of stating sometimes, in explicit terms, the leading principles of the theory of the Christian Redemption. But we repeatedly find cause to complain that, in other parts of the sermon, he appears to forget these statements, and advances propositions which, unless the reader shall combine with them modifications which the author has not suggested,

must contradict those principles. On occasions, he clearly deduces, from the death and atonement of *Christ*, the hopes of futurity, and consolations against the fear of death: and then, at other times, he seems most cautious to avoid this grand topic, when adverting to the approach of death, and the feelings of that season; and seems to rest all the consolations on the review of a virtuous life. We have sometimes to charge him also with a certain adulteration of the Christian moral principles, by the admixture of a portion of the worldly spirit. As a friend to Christianity, he wished her to be a little less harsh and peculiar than in her earlier days, and to shew that she had not lived so long in the genteelest world in the creation, without learning politeness. Especially it was necessary for her to exercise due complaisance when she attended *him*, if she felt any concern about his reputation, as a companion of the fashionable, the sceptical, the learned, and the affluent, and a preacher to the most splendid congregation in the whole country. It would seem that she meekly took these delicate hints, and adopted a language which no gentleman could be ashamed to repeat, or offended to hear. The sermons abound with specimens of this improved dialect, but we cannot be supposed to have room here for quotations; we will only transcribe a single short sentence from the Sermon on Death:—"Wherever religion, virtue, or true honour call him forth to danger, life ought to be hazarded without fear." (Vol. ii. p. 244.) Now what is the meaning of this word "honour," evidently here employed to denote something distinct from virtue, and therefore not cognizable by the laws of morality? Does the reverend orator mean, that to gain fame, or glory, as it is called, or to avert the imputation or suspicion of cowardice, or to maintain some trivial punctilio of precedence or arrogant demand of pride, commonly called a point of honour, between individuals or nations, or to abet, as a matter of course, any cause rendered honourable by being adopted by the higher classes of mankind,—a Christian ought to hazard his life?—Taken as the ground of the most awful duty to which a human being can be called, and yet thus distinguished from religion and morality, what the term means can be nothing good. The preacher did not, perhaps, exactly know what he intended it to mean; but it was a term in high vogue, and therefore well adapted to be put along with religion and virtue to qualify their uncouthness. It was no mean proof of address to have made these two surly puritans accept their sparkish companion. If this passage were one among only a few specimens of a dubious language, it would be scandalous in us to quote it in this particular manner; but as there are very many phrases cast after a similar model, we have a right to cite it, as an instance

of that tincture of the unsound maxims of the world, which we have asserted to be often perceptible in these Sermons. This might be all in its place in the sermons of the despicable Yorick; but it is disgusting to hear a very grave divine blending, with Christian exhortations, the loathsome slang of duelling lieutenants, of gamblers, of scoffers at religion, of consequential fools who believe their own reputation the most important thing on earth, and indeed that the earth has nothing else to attend to, and of men whose rant about perhaps the glory of dying for their country, is mixed with insults to the Almighty, and imprecations of perdition on their souls.

This doubtful and accommodating quality was one of the chief causes, we apprehend, of the first extraordinary popularity of these Sermons. A great many people of gaiety, rank, and fashion, have occasionally a feeling that a little easy quantity of religion would be a good thing; because it is too true, after all, that we cannot be staying in this world always, and when one goes out of it, why, there may be some hardish matters to settle in the other place. The prayer book of a Sunday is a good deal to be sure toward making all safe, but then it is really so tiresome; for penance it is very well, but to say one likes it, one cannot for the life of one. If there were but some tolerable religious thing that one could read now and then without trouble, and think it about half as pleasant as a game of cards, it would be comfortable. One should not be so frightened about what we must all come to sometime.—Now nothing could have been more to the purpose than these sermons; they were welcomed as the very thing. They were unquestionably about religion, and grave enough in all conscience; yet they were elegant; they were so easy to comprehend throughout, that the mind was never detained a moment, to think; they were undefiled by methodism; they but little obtruded peculiar doctrinal notions; they applied very much to high life, and the author was evidently a gentleman; the book could be discussed as a matter of taste, and its being seen in the parlour excited no surmise that any one in the house had been lately converted. Above all, it was most perfectly free from that disagreeable and mischievous property attributed to the eloquence of Pericles, that it “left stings behind.”

With these recommendations, aided by the author's reputation as an elegant critic, and by his acquaintance with persons of the highest note, the book became fashionable; it was circulated that Lord Mansfield had read some of the sermons to their Majesties; peers and peeresses without number were cited, as having read and admired; till at last, it was almost a mark of vulgarity not to have read them, and many a lie was told to escape this imputation, by persons who had not yet enjoyed

the advantage. Grave elderly ministers, of much severer religious views than Dr. Blair, were in sincere benevolence glad that a work had appeared, which gave a chance for religion to make itself heard among the dissipated and the great, to whom ordinary sermons, and less polished treatises of piety, could never find access. Dainty young sprigs of theology, together with divers hopeful young men and maidens, were rejoiced to find that Christian truth could be attired in a much nicer garb, than that in which it was exhibited in Beveridge, or in the Morning Exercises at Cripplegate.

If the huzzas attending the triumphal entry of these Sermons had not been quite so loud, the present silence concerning them might not have appeared quite so profound. And if there had been a little more vigour in the thought, and any thing like nature and ease in the language, they might have emerged again into a respectable and permanent share of the public esteem. But, as the case stands, we think they are gone or going irrevocably to "the vault of the Capulets." Such a deficiency of ratiocination, combined with such a total want of original conception, is in any book incompatible with its staying long in the land of the living. And as to the style, also, of these performances, there were not wanting, even in the hey-day and riot of their popularity, some doctors, cunning in such matters, who thought the dead monotony of the expression symptomatic of a disease that must end fatally.

We should apologise to our readers for having gone on thus far with our remarks, without coming to the work which has given the occasion for introducing them.

This volume has disappointed our expectation of finding a particular account of the Life of Dr. Blair, enlivened with anecdotes illustrative of his character. Nearly half of it is occupied not in criticising, but actually in epitomising, the Doctor's writings, a labour of which it is impossible to comprehend the necessity or use, except to make up a handsome-looking volume. Several of the most noted of the sermons are individually dissected, in a tedious manner, and compared with several of the sermons on the same subjects, in the volumes of some of the celebrated French preachers, but without any critical remarks of consequence. The other half of the book does relate mainly to the man himself, but is written much more in the manner of a formal academical eulogy, than of any thing like a lively and simple memoir. It is not florid, but it is as set and artificial as the composition of Dr. Blair himself; and indeed seems a very good imitation, or, at least, resemblance. Except in the acknowledgement of one or two slight weaknesses, as we are taught to deem them, in the Doctor's character, it

is a piece of laboured and unvaried panegyric, carried on from page to page, with a gravity which becomes at length perfectly ludicrous. Hardly one circumstance is told in the language of simple narrative; every sentence is set to the task of applause. Even Dr. Blair himself, whose vanity was extreme, would have been almost satisfied, if such an exhibition of his qualities and talents had been written in time to have been placed in his view. As we are afraid that the rich encomiums would suffer from our phlegmatic feelings a considerable deterioration, while passing through our hands in the way of abridgement, it is but reasonable that we should let the learned biographer speak of his beloved master in his own language:—

‘During the eleven years that he continued minister of the Canongate, his reputation as a preacher was continually growing. The gay and the serious, the opulent and the needy, the learned and the illiterate, vied with each other in eagerness to profit by those instructions, which were alike useful, and which the art of the preacher rendered alike agreeable to them all. By the elegance of his compositions, the taste of the critic was gratified, and by their piety, the faith of the Christian was confirmed. He made the precepts of religion to reach the heart by a channel, in which their course was not to be resisted. When such sentiments gained admission by his eloquence into breasts, in which they were strangers, they assumed their native authority; and they made even the ungodly feel and confess their influence.

‘It was not, however, to be supposed, that such professional merit as Mr Blair’s could stop at any point in the line of his preferment but the highest. In the immediate neighbourhood of the metropolis his pretensions could not lie concealed. He was translated from the Canongate to that church in the city of Edinburgh which is called Lady Yester’s, on the 11th of October, 1754, and from thence to the High Church, on the 15th of June, 1758.

‘When a Scottish clergyman reaches the station last mentioned, the career of his professional ambition is understood to be over. It is then his province to preach before the Judges of the land, and to instruct the most learned and respectable audience which his country can present. Mr. Blair’s talents for pulpit eloquence could now display themselves to advantage. Every thing tended to fire that laudable ambition, which even in him gave confidence to modesty, and which led him on to that eminence which he so justly deserved.” pp. 18, 19, 20.

‘Such are the outlines of the character of those distinguished preachers, both in Great Britain and France, with whom Dr. Blair is entitled to be compared. Each preacher, in each country, exhibits, in a certain degree, the merits and the defects of its style of preaching, as well as those that belong to himself. We might be accused of partiality to the country to which Dr. Blair long did honour, were we to affirm, that he had surpassed the splendid beauties of Massillon, Bossuet, and Flechier, or the clear and ingenious reasoning of Clarke, Barrow, and Butler. In the medium between the extremes to which each set may have leant, he seems to have been desirous to find a place. He wished to temper the glow of passion with the

coolness of reason, and to give such scope only to the imagination of his audience, as would leave the exercise of their judgment unimpaired. He tried to accommodate his discussions to the apprehension of those whom he addressed ; and, when called to elucidate the mysteries that bear to be inquired into, he enlivened the dark research by the brilliancy of a well-regulated fancy. The reception which his sermons have met with throughout Europe, after being translated into different languages, proves equally the merit of the preacher, and the candour of his judges. Even those in this country who envy his fame, hold it prudent to be silent, and to seem to set every thing like jealousy asleep. They are afraid to encounter that tide of public opinion, by which they are sure they would be borne down. In France, his Sermons were never said to be inanimate ; nor were they, in Britain, by good judges, said to be superficial. In both countries they have, at once, given pleasure to the gay, and consolation to the serious.—By such a mixture of beauty and usefulness, as the world never before witnessed in their line, they have given fashion to a kind of reading that had long been discarded. They have stopped even the voluptuary in his career, and made him leave the haunts of dissipation, that he might listen to the preacher's reproof.' pp. 153, 154, 155.

‘ In no situation did Dr. Blair appear to greater advantage than in the circle of his private friends. This circle, however, was not very numerous. Though his benevolence was general and extensive, yet he was cautious in bestowing the marks of his esteem. With the foibles of his friends, if venial, he was not apt to be offended. He could make the person who had the weakness, first laugh at it in others, and then bring it home to himself. By a happy mixture of gentleness and pleasantry, he gave instruction without giving offence ; and, while indulging a species of wit, in which there was no sarcasm, he seemed happy in curing trifling defects.

‘ In his intercourse with his friends, too, he discovered the most amiable condescension. To those whom he esteemed, he committed himself freely, and without reserve ; and he took no liberty with them which he was not ready to grant. By no affected restraint did he ever put them in mind of his superiority, of which, during his social hours, he seemed utterly unconscious. Had he thus unbended himself in the presence of strangers, which he never did, they would have been unable to reconcile what they saw with what they heard of him. They would have been like those who beheld Agricola upon his return from Britain, whom Tacitus describes thus :—“ *Multi quererent famam pauci interpretarentur.*” pp. 156, 157.

• Though Dr. Blair was susceptible of flattery, and received it with a satisfaction which he was at no pains to hide, yet he was, in a high degree, modest and unassuming. The impetuous arrogance by which some would force themselves into consequence, he scorned to imitate. He knew perfectly, at the same time, what was due to himself, and would have felt the denial of that attention, which he thought it beneath him to court. His uncommon success in life, and the flattery to which he was daily accustomed, never produced in him the weakness of insolence. He had wisdom enough to see the real grounds of superiority among men. The false claims of the arrogant and the proud he would have scorned to gratify ;

and while he respected those friends only who respected themselves, he established a dominion in their hearts which nothing could ever shake.

‘ Though in the highest degree capable of advising others, yet he never did so, but when he knew that it was agreeable to them. An obtruded advice he held as an insult to those to whom it was offered. His opinion, when asked, he gave with diffidence, and he stated carefully the reason upon which that opinion was founded. He was more apt to encourage than to mortify the persons consulting him ; and often blamed the timidity which prevented them from judging and acting for themselves.’ pp. 164, 165.

‘ From the situation of the country a few years before Dr. Blair’s death, he appeared in a light that endeared him more than ever to the worthy and discerning part of the community. Of his ability as a scholar, and his amiableness as a man, he had long given unequivocal proofs ; but his loyalty as a subject, and his faithful attachment to the British constitution, had till then no opportunity of shewing themselves. The opinion of a person of his eminence served, in such times, as a guide to the simple. Many, who could not judge correctly upon political subjects, were ready to be directed by him, whose sentiments upon religious topics they believed to be unerring. He declared from his pulpit, that no man could be a good Christian that was a bad subject. The opinions of those French philosophers, who wished to destroy subordination, and to loosen the restraints of law, he rejected with abhorrence. He regarded those men as the authors of incalculable mischief to every country upon earth, as well as to that which unhappily gave them birth. He beheld them as disturbing the peace of the world, which, with an insidious appearance of benevolence, they pretended to promote.

‘ Sentiments like these from the mouth of such a man, and spoken at such a time, could not fail to be productive of the happiest effects on the public mind. Even with all the energy which his Majesty’s ministers possessed, the task of stemming the torrent which then threatened to overwhelm the nation, was by no means easy. Though few among the learned in Scotland were suspected of any desire to betray the cause of their country, yet even among them, patriotic zeal appeared in very different degrees. In the encouragement of this capital virtue, which both reason and religion recommend, Dr. Blair took a decided and an active share. No mean disposition to temporize upon his own part, or to avail himself of connections, future and casual, interfered with what he felt to be his duty at the time. The state, he saw, then needed the countenance and support of all its members ; and in the moment of its exigency, he was ready to do what he could. The firmness and vigour which he then displayed, were worthy of the descendant of that illustrious ancestor, who was mentioned at the beginning of this work. From his age and his profession, it could not be supposed, that he was to take arms in his country’s defence ; but to the side which he so strenuously espoused, he gave all that weight, which is attached to the opinion of an honest man.

‘ During the crisis now spoken of, the connection between Lord Melville and Dr. Blair grew more and more intimate. It was indeed apparent to many, that in proportion as his Lordship withdrew his friendship from some others of the men of letters in Scotland, he bestowed it the more largely upon him.’ pp. 191, ——— 194.

To avoid several pages of extracts, we must remark, that Dr. Blair was something of a beau, and very fond of novel reading. Every reader will be surprised and provoked to find so very small a share of personal history. It is well known that we are not in general to look for many incidents and adventures in the life of a scholar and clergyman; but we should have supposed that a period of 83 years might have furnished more matters of fact, than what could be comprised in a quarter of that number of pages. Those which are here afforded, consist of little beside the notice and dates of the two or three more obscure preferments of Dr. B. on his road to what is described as the summit of ecclesiastical success and honour, the High Church of Edinburgh; his appointment as Professor of Belles Lettres; his failure of being placed in the situation of Principal of the University of Edinburgh, which he expected to receive from the pure gratitude and admiration of his country, without any solicitation; and, the important circumstance of preaching his last sermon. This circumstance will be henceforward inserted, we trust, with its precise date, in all chronicles of the memorable things of past times; for it is enlarged on here, as if it had been one of the most momentous events of the century. He died December 27th, 1800, in the 83rd year of his age, and the 59th of his ministry.

The Dr.'s successful progress through life was on the whole adapted to gratify, one should think almost to satiety, that love of fame which his biographer declares, in so many words, to have been his ruling passion; nor had the passion which, Dr. Hill does *not* say, was second in command, the love of money, any great cause to complain.

We sincerely wish to persuade ourselves that, with all his labour of encomium, this Dr. Hill has done less than justice to his subject. For if we are to take his representation as accurate and complete, we have the melancholy spectacle of a preacher of religion, whose grand and uniform object, in all his labours, was advancement in the world. This is clearly the only view in which his admiring friend contemplates those labours. The preacher's *success* is constantly dwelt on with delight; but this success always refers to himself, and his own worldly interests, not to any religious influence exerted on the minds of his inferior, and afterwards his splendid, auditories. His evangelical office is regarded as merely a professional thing, in which it was his happiness to surpass his competitors, to attain the highest reputation, to be placed in a conspicuous station, to obtain a comparative affluence, to be most sumptuously flattered by the great, and to be the intimate friend of Hume, Smith, Home, Fergusson, and Robertson. There is hardly a word that attributes to the admired preacher any concern about promoting the Christian cause, the kingdom of

Christ, or the conversion of wicked men,—in short any one of those sublime objects for which *alone* the first magnanimous promulgators of Christianity preached, and laboured, and suffered. It is easy to see that, though Dr. Blair's reputed eloquence had been made the mean of imparting the light, and sanctity, and felicity, of religion, to 10,000 poor wicked peasants, yet if he had not sought and acquired high distinction in polished society, his learned biographer would have been utterly disinclined to celebrate him, as deeming him either a grovelling spirit, incapable of aiming at a high object, or the victim of malignant stars that forbade him to attain it. We could make plenty of citations to acquit ourselves of injustice in this representation: there are many passages of a quality similar to the following:—

‘His Lordship, (Chief Baron Orde) in his official capacity, was a regular hearer of the Doctor's sermons, while his court sat, and there was no one better qualified to judge of the preacher's merit. This merit, too, was never more conspicuous than when it was honoured with the approbation of the venerable Judge. Dr. Blair's literary reputation was there thoroughly established. And the unwearied labour he underwent in his closet, while composing his Sermons, was repaid by the admiration of a discerning audience.’ p. 187.

The Doctor is commonly reputed to have had a tolerably sufficient attachment to self. He might have higher motives for clinging so fast to the patronage of Lord Melville, but it is irksome to hear of his being “so much indebted to that patron's munificence,” with the addition of the fulsome cant that, “Every favour which he received (from this patron) was *multa dantis eum laude*, and did honour to the hand that bestowed it.” This patron is presumed to have been at the bottom of the pension of 200*l.* granted from the public treasury.

In reading so many things about patronage, and munificence, and protection, and advancement, and success, it cannot fail to occur to any reader of sense to ask, with a sentiment very indignant in one reference, or very compassionate in the other—If all this was necessary to Dr. Blair, with a very small family, and with all the internal means attributed to him of advancing his interests, what is to become of ever so many hundred hapless clergymen, in Scotland and elsewhere, who have large families, slender livings, and *no* General Frazers, Chief Barons, and Lord Melvilles to “protect” them, no means of getting into the High Church of Edinburgh, no chance of attracting the notice of Royalty, and a pension of 200*l.*, and no hope of collecting tribute by means of a literary reputation “extending beyond the bounds of the British empire?”

We are particularly grateful for the comparative shortness of this production: to have gone over the customary extent of

seven or eight hundred pages, if filled with such needless abridgements of books, and with eulogy so dry and so glaring, would have been a pilgrimage only not quite so formidable as that of Bruce from Chendi to Syene.

Art. II. *Britain Independent of Commerce*; or, Proofs, deduced from an Investigation into the true Causes of the Wealth of Nations, that our riches, prosperity, and power, are derived from sources inherent in ourselves, and would not be affected even though our Commerce were annihilated. By William Spence, F. L. S. 8vo. pp. 85. price 3s. Cadell and Davies, 1807.

THIS performance deserves more of our attention, from its subject and character, than its size might seem to warrant. Of those who speculate concerning Commerce there are two extreme classes; one, who regard commerce as the source of almost all national prosperity; another, who consider this boasted agent as either wholly destitute of powers, or, at least, endowed with powers of very feeble efficacy, in the great work of national happiness or aggrandisement. Of this latter class is the author before us; and, as few political economists in this country have hitherto appeared under the same banners, the production with which Mr. Spence has favoured us, is the more remarkable.

He begins with an allusion to the sarcasms of Bonaparte respecting our commercial character, of which he says, we are ashamed; "for there is something contemptible attached to the idea of trade, which makes those engaged in it, willing enough to have their occupation kept in the back ground."—He next expresses his indignation that, "out of a hundred persons with whom you converse, ninety-nine will maintain, that all our greatness is derived from our commerce, and that our ruin will be inevitable when it declines in any degree."—He then endeavours to impress a conviction of the precarious nature of commerce; and seems willing to persuade his readers that the schemes of Bonaparte, to exclude us from the Continent, are by no means chimerical; that our tenure, too, of American traffic, or even of the traffic of our colonies in the Eastern and Western hemispheres, is by no means very secure. The time may thus be not very distant, when our commerce, and with it our power, if the one is dependent upon the other, will entirely depart from us.

This prospect would be truly deplorable, if Mr. Spence were not "convinced that the wealth we derive from commerce is nothing; and consequently that our greatness and our happiness are independent of it." This consolatory conviction he endeavours, in the work before us, to impart to his countrymen.

This gentleman appears to have been violently struck with the extravagant effects which, it must be owned, are but too commonly ascribed to commerce by our contemporaries. Too acute not to perceive the defects of those sweeping conclusions which make trade the father and mother of national prosperity ; and fully sensible of the numerous cases in which the industry of the country has been forcibly turned into a commercial channel, while its real interests demanded a different direction, he has adopted the strongest prejudices against commerce in the mass ; and has, in consequence, embraced that theory of political economy which proposes to turn it out of doors.

It would carry us to a length far beyond the limits to which we must confine ourselves, to exhibit even an abstract of the reasoning by which he has supported his conclusions. It is condensed in the original ; and being considerably abstruse, could scarcely, in any moderate space, be rendered intelligible. To those, however, who are conversant with these subjects, we can easily give a pretty accurate idea of the book, by merely saying, that it is an attempt to apply the reasonings and principles of the sect of political philosophers who obtained in France the name of *Economistes*, to the present circumstances of Great Britain. The author modifies the ideas of those speculators in some of the corollaries which they draw from their theory, but in the theory itself he displays his entire concurrence.

This being the case, it might perhaps be sufficient to refer our readers to the unanswerable refutations which have been written, of the hypothesis of the *Economistes*. But as there are considerable symptoms in the present times, which render it not unlikely that this doctrine may soon be far more popular among us, than it has hitherto been—the progress being very natural from one extreme to another, and the present fears about our commerce having considerable tendency to produce a dislike of it ;—we think it necessary to point out more particularly one or two of the topics of the author :—

“ The grand axiom of the Economists, that all wealth is brought into existence by agriculture, is an indisputable truth.” (p. 24.)—“ It will, in every case, be found, in the most refined as in the most barbarous state of society, that agriculture is the great source ; *manufactures no source at all*, of national wealth.” (p. 15.) This, it is evident, is taking a short road to his place of destination ; for if it is once proved that all wealth is derived from agriculture, we will all directly allow that the commerce of Great Britain, envied, and boasted, and convenient, as it is, does us very little good, in respect of national wealth. The establishment of this proposition, therefore, is

the beginning, middle, and end, of the author's task. The arguments which he employs in its defence are the very same which have been so often used by the *Economistes*; but they are stated with considerable ingenuity, and pretty skilfully adapted to the apprehension or prejudices of the British reader.

"Manufactures," say the *Economistes*, and says Mr. Spence, "add nothing to the national wealth, because, the subsistence of the manufacturer, during the process, has consumed a value equal to that of the new commodity produced." There are many irresistible considerations by which this argument is refuted. It proceeds upon the assumption, which will never be conceded, and of which the authors of the argument themselves seem not to be aware, that nothing is valuable to man but the means of subsistence. But it ought to be considered by them that beyond a certain amount, the measure of his own consumption, the means of subsistence are of no value to the possessor, except in so far as he is enabled to convert them into something else, which is valuable to him. Suppose the cultivators of Great Britain to raise three times the quantity of produce necessary for their own subsistence; had they no means of disposing of the surplus two thirds, it would be absolutely useless, it would have no value at all. The manufacturer, by taking it off their hands, and converting it into something else for which they have occasion, gives it a value, and thus augments the wealth of the country, by the value of the whole of that part of the crude produce which is beyond the wants of the cultivators.

There is no supposition by which this conclusion can be eluded, except one: Mr. Spence may say, that the number of cultivators may be so augmented, as that they will consume the whole of their own produce; and then the country will be in the highest degree populous and flourishing. But, to argue so, he must forget that he is advancing a case by which his own theory is entirely overturned. In this situation the cultivator every year consumes a quantity of produce equal to that which he creates; and here the cultivator himself, by the rule of the Economists, and Mr. Spence, is an unproductive labourer; and agriculture, not less than manufactures, adds nothing to the national wealth.

Mr. Spence brings forward an argument by which he imagines one objection to the reasoning of the *Economistes* is overturned; and then he seems to think it may stand on its own foundation. This too we shall endeavour, in as few words as possible, to appreciate. It has been urged, in opposition to the reasoning of the *Economistes*, that the manufacturer gives more than the value of his subsistence to the commodity which

he produces ; that he gives, besides, the value of the profit of stock which is employed in its fabrication. Mr. Spence denies that this value adds any thing to the wealth of the country ; because, says he, whatever is put into the pocket of the manufacturer, is taken out of the pocket of the cultivator or proprietor. We must add his illustration of this argument :—If, in the building of a coach, fifty quarters of corn are consumed by the builders, and if this coach is sold to a land proprietor, not for fifty quarters, but for sixty, the country is not the richer ; the only difference is, that the land proprietor has ten quarters of corn less, and the coachmaker ten quarters more.—But it is very extraordinary that a man of so much acuteness as Mr. Spence did not perceive, that this is confounding one thing with another ; it is confounding the mere circumstance of the sale of the coach, with the manufacture of the coach. It adds, clearly enough, nothing to the riches of the country, whether the coach is sold for less or more, or indeed given for nothing at all. It is the manufacture of the coach, not the sale of it, by which the value is created. Mr. Spence's argument will overturn agriculture, as fast as manufactures.—Suppose, that in raising a ton of flax, fifty quarters of corn are consumed, and suppose that this is sold to a land proprietor for sixty quarters, in this case, too, it may with the same propriety be affirmed, that the raising of flax adds nothing to the wealth of the country. The true state of the question respecting the coach, is this :—Before the coach was built, the coachmaker had fifty quarters of corn, and the land proprietor we shall say sixty. The country, between them, was worth 110 quarters. After the coach is built, the coachmaker has no longer any corn, but he has a coach worth sixty quarters ; between him and the land proprietor, the country is now, therefore, worth 120 quarters. If the coachmaker sells the coach for only fifty quarters, the land proprietor has ten quarters remaining, and a coach worth sixty quarters ; and it is of no consequence to the county how they divide the value of the 120 quarters between them. It is enough that the 110 quarters which it originally possessed, have been converted into a form that is worth 120 quarters. This has been done by the manufacturer of the coach ; and to this amount he has increased the wealth of the country.

We cannot afford to pursue these reasonings further. The specimen which we have exhibited, is sufficient to shew how miserably this gentleman's arguments fail, like those of his predecessors, in establishing the fundamental proposition of their system. It is only to be wished that the brevity with which we have been obliged to state our arguments, may not render them difficult of apprehension to those of our readers, who are

but little conversant with abstract disquisitions. The subject requires, and would justify, a very ample illustration. If similar doctrines to those which we are now called upon to examine, become more common, it will be necessary to institute a more full and perfect investigation.

Another of the leading propositions of Mr. Spence, and which is equally derived from the Economists, is, that the whole of the annual revenue of the country ought to be annually spent for the encouragement of agriculture. This is a doctrine which leads to practical results of the worst description; for though private individuals will ever be more swayed by the personal motives to accumulate, than by any general reasonings, it would be a very fatal event indeed, should the natural tendency of governments to a prodigal expenditure become fortified by a common speculative belief, that this expenditure is for the national advantage. The waste of the public money, being then no longer restrained by the powerful curb of public indignation, would set no bounds to its rapid career. The people would be afflicted by a still more enormous load of taxation; and the very sources of national wealth would be dried up by the plans prescribed for their augmentation.

As the reasoning in favour of this dangerous doctrine is altogether founded upon the maxim, that land is the sole cause of wealth, and as we have seen how little this maxim is to be depended upon, we may satisfy ourselves with indicating, very shortly, the sources of refutation. "The whole revenue of the country," says Mr. Spence, "is derived from its land; the recipients of this revenue are the land proprietors; the whole revenue of the remaining orders of the state must, therefore, be drawn from them; but it can only be drawn by their spending it: therefore, it is their duty to spend it." As the first proposition, in this series, on which all that follow depend, has been proved to be erroneous, it is hardly necessary to shew that the connection between some of the others, is only imaginary, by no means real. We may, however, ask one question; might it not be as well for the country, if the land proprietors every year, instead of spending all their revenue, were to reserve a considerable part of it to be employed in the amelioration of their estates?

In this part of their doctrine too, the *Economistes*, and Mr. Spence along with them, confound two things which are remarkably distinct, and thus betray themselves into a most egregious error. They do not distinguish between the actual *employment* of the whole annual produce of the country, and the mere *consumption* of it. It is of great importance to the country that all its produce should be employed; that none of it should be left idle: but it is of great importance to it, at the

same time, that as little of it as possible should be merely consumed. The ambiguity of language is here very apt to puzzle those who are not accustomed to accurate discrimination. We use the word *consumption* in two senses, which are exceedingly different. We say the ploughman consumes, as well as the soldier. But at the end of the year the soldier has done nothing to replace what he has consumed; the ploughman has produced what replaces all that he has consumed, and more. The country is the poorer for the soldier, to the whole amount of all that he has consumed; it is not the poorer for the ploughman, but the richer. What has been given to the ploughman, therefore, of the national produce may more properly be said to have been employed than consumed, as he gives it back again with increase. Misled by this ambiguity, the *Economistes* and Mr. Spence say, that a country ought to *consume*, when they should say, that it ought to *employ*; and were they to receive credit, they would open a way to the most pernicious practical conclusions.

The only other point of the doctrine of Mr. Spence, and of the *Economistes*, of which we shall take notice at present, is their notion respecting the trade of export and import. "A nation never gains by importing; there are cases in which it may gain by exporting." Let us state their reasons: First, as to exporting:—"Suppose 30*l.* worth of corn has been consumed in manufacturing a piece of lace; and, suppose that this can be sold abroad for 60*l.* there will here be 30*l.* gained to the country." Let us next hear their reason why importing can never be profitable:—"Whatever is imported, the full value is given for it; there can, therefore, be no gain; the nation has exchanged one sort of wealth for another; the value is the same." But it is very extraordinary that men of such perfect good faith, and so much acuteness, as the authors of this doctrine, and as Mr. Spence, (for this writer too is a man of talents, and expresses himself entirely like a patriot and a man in earnest) should not perceive that here again they are using a mere vulgar sophism, and deceiving themselves by an ambiguous expression. Have they never heard, and will they not allow, that a thing may be of one value at one place, and of another value at another place? May not a ton of hemp, for example, or of iron, be worth 60*l.* in England, and only worth 30*l.* in Russia? And if this ton can be imported into England, for 10*l.* freight and charges, making the whole cost 40*l.* will not England be 20*l.* a gainer by the import?

As the media of proof, therefore, adopted by Mr. Spence, to shew the extravagance of the estimate which we put upon our commercial industry, have entirely failed, the question respecting the real importance of that commerce remains as unde-

cided as ever; and the opinion of those who ascribe to it boundless powers, is supported by more striking appearances than any which Mr. Spence has produced. A century ago the agricultural produce of Great Britain was certainly not one-third, probably not nearly so much, less than it is at present. At that time it was with the utmost difficulty that four or five millions a year could be raised for the public service. Now, we raise from fifty to sixty millions! Where is the fund from which this is paid? The only source which has at all kept pace with this extraordinary expenditure is our commerce. Our agriculture has obviously not kept pace with it at all. Does it not seem hence a very natural conclusion, that commerce is of the utmost consequence to a State?

This circumstance, we own, connected with some others, has bred in this country a notion of the importance of commerce, as compared with agriculture, far beyond its real effects; and it imports the nation much, that correct notions on this subject were more generally diffused. We are sorry to say that Mr. Spence has not chosen the right direction to this important point, and it is evidently beyond our present purpose to engage in so extensive and delicate an inquiry.

Art. III. *Dissertations on the Existence, Attributes, Providence, and Moral Government of God*; and on the Duty, Character, Security, and final Happiness of his righteous Subjects. By the Rev. David Savile, A. M. Edinburgh. 8vo. pp 346. Price 7s. Hatchard, 1807.

TO understand their moral condition, to know their duties, and to ascertain their expectations, is the interest and the duty of all men; but it is the study of few. Whether they are dependent on an Invisible and Almighty Being—amenable to a higher tribunal, or responsible only to that of man—regarded favourably by the Sovereign of the Universe, or marked with his displeasure—making progress toward perfection of being and felicity, or hastening to irremediable ruin; are questions which innumerable multitudes have never seriously considered. This is unfortunately true, not only of the lower and uneducated part of society, much of whose time and labour must necessarily be given in exchange for the means of subsistence; but of those to whom the circumstances of their condition afford ample opportunities of attending to “the things which belong to their peace.” Such is the fact; and while it confirms the Christian in the belief of the doctrine of human depravity, it calls him to the discharge of one of his highest duties; it demands from him the exercise of that Christian benevolence which is solicitous to relieve, not merely the destitute man, but the immortal being involved in sin and misery. The author of this volume appears to be in-

fluenced by this spirit ; and with a hope of succeeding in his laudable efforts to impress the mind with its own highest concerns, lays before the public his mature thoughts on the most interesting theological and moral subjects.

The topics discussed in this work, are, 1. The Existence of God. 2. The Omnipresence of God. 3. The Goodness of God. 4. The Providence of God. 5. The Moral Government of God. 6. Moral Obligation. 7. The Character of the Upright. 8. The Security of the Upright. 9. The final Triumph of the Upright. 10. The Evidences of a future State. 11. The Prospect of a future State opened by the Gospel. 12. The Knowledge of eternal Life. 13, 14. The Glory of the Righteous in Heaven.

As the discourses contained in this volume appear in the form of *Sermons*, and discover much of the spirit of popular addresses, we think this is the title which properly belongs to them. Mr. S. may have been informed, perhaps, that this title is not a very attractive one with the reading world ; but we are apprehensive that many persons, for whose benefit his work is intended, and whose interests it is well adapted to promote, may be deterred from purchasing or perusing it, by a supposition that it is abstruse, and unsuitable to general readers. The Discourses are certainly more elaborate than many volumes of Sermons which have lately issued from the press ; but they will instruct, edify, and console the real Christian ; they largely describe and illustrate the character which he bears, state the duties attaching to it, and display the the felicities which finally await him.

The Existence of God is the subject of the first Dissertation. This great article of belief, the ground-work of all religion, is treated in a perspicuous and satisfactory manner. The author endeavours to combine the arguments *a priori* and *a posteriori*, remarking that these two kinds of argument appear to him to be something like a distinction without a difference ; the argument *a priori* being the argument *a posteriori* put into a more abstract form, and both arguments pre-supposing the existence of present objects. There is some weight in this remark : we think, however, that the difference between Mr. Savile and Dr. Clarke is more in words than in reality. Mr. S. explains "necessary existence" by saying, that "it is impossible for such a being not to exist." Dr. C. observes, "Now a necessity, not relatively or consequentially, but absolutely such in its own nature, is nothing else but its being a plain impossibility, or implying a contradiction to suppose the contrary." *Demons.* p. 17. Both agree in stating the non-existence of God to be an impossibility. Mr. Savile is right in saying there is no direct contradiction

in the assertion, "there is no God;" but we think him unsuccessful in his attempt to shew that there is no contradiction in the assertion, "two and two make five;" for is it not a direct contradiction to assert that even is odd? that what is even is not even? If the terms are understood, it is a palpable contradiction.

To us it appears that the most obvious and popular arguments are the best on this subject. If the popular arguments do not convince, or confirm the mind in its belief of the existence of a divine and unoriginated cause of all things, no metaphysical reasonings will. That there are marks of design in the universe must be obvious to every man; and the inference is unavoidable from work, to a worker—from design, to a designer—from fitness, to a contriver. "Every house is builded by some man, but he that built all things is God." The existence of mind or intelligence, independent of matter, and altogether separate from it, is fairly concluded from the marks of design apparent in the universe; and this mind must be eternal.

The argument deducing the attributes of God abstractly as corollaries from his original Self-existence, is put into a strong and convincing form.

The second Dissertation, on the Divine Omnipresence, is an excellent Discourse practically treated, from which we give the following extract:

'But here it may be asked,—if God is alike present everywhere, how is it that he is often represented in Scripture as taking up his abode in particular places:—as dwelling, for instance, in *heaven*:—as dwelling in *temples* upon earth:—and as dwelling in the *hearts* of good men?

'To this it is answered, such language is evidently figurative; and, when properly understood, conveys nothing in the least contradictory to the doctrine which I have now endeavoured to establish.—It has just now been observed, that we are to conceive of God as present every where, by the exercise of his attributes. Now, cannot we conceive him, though at all times exercising his attributes throughout immensity, yet affording different *displays* of these attributes in different places, and to different persons?—It is in this strongly figurative sense, that he is represented as fixing anywhere his habitation. It is in this sense, that he is said to *dwell in heaven*: though omnipresent, yet there he particularly manifests his majesty and glory.—It is in this sense, that he is said to dwell in *temples upon earth*: though omnipresent, yet there he particularly manifests to the faithful his 'grace and truth'.—It is in this sense, that he is said to dwell in the *heart of every good man*: though omnipresent, yet there he particularly manifests his sanctifying and consoling influence. He inspires every good man with holy thoughts: he forms within him generous and noble purposes: he purifies and elevates his mind: he makes him 'thoroughly furnished unto every good work.'—He would be grossly ignorant indeed then, who would ever think of interpreting such scriptural figures in a literal sense. It was never an object of Scripture to represent God as

having, strictly speaking, any local habitation. He can be confined neither to any temple upon earth, nor to any dwelling-place in heaven. Neither earth, nor heaven itself, can contain him. Could you rise above the earth : could you soar beyond the moon, and pass through all the planetary choir : could you even reach what you may conceive to be the utmost orbit of the universe, even there you would be under his eye, and comprehended by his presence.—Who can go where he is not ? All nature is his temple : all space is his abode.' p. 40—42.

In a note, p. 42, a striking passage is quoted from Plato *de Legibus*, remarkably coinciding in sentiment and mode of expression with the sublime description of the Omnipresence of God in the cxxxixth Psalm.

'Boast not thyself, however fortunate thou mayest be, that thou shalt escape the divine justice. Overlooked by her thou canst not be, no, not though small as thou art, thou shouldst descend into the depths of the earth, or though raised on high, thou shouldst fly up into heaven.' p. 42.

We regret that reasoners have been so slow to learn that lesson of humility, which the difficulties inseparable from the higher subjects of moral consideration naturally inculcate. It is not to be expected that our knowledge can be complete in this imperfect state of being. He who teacheth man knowledge, adapts his communications, in the measure as well as in the matter and manner of them, to the state and the capacities of the recipients, and reserves for a future period the full elucidation of some, even of the first and most obvious principles of science. "In his light we shall see light." Can moral questions be considered as fairly separable from all difficulties, while the investigator is imperfect, prejudiced, and in a state of moral probation ? Do they not make part of his moral discipline ? We have often been astonished that objections, founded upon these difficulties, should have been sustained, as formidable to the cause of truth, and directed against either natural or revealed religion ; and we have regretted, too, that so many vain attempts should have been made to reconcile the apparent inconsistencies of the moral system. Let it be remembered, that the supreme Ruler, "the only wise God," has given us other employment for our intellectual powers, and that he will never require us to harmonise the seemingly discordant parts of his government.

We have been induced to offer these observations, by perusing the third Dissertation, on the Goodness of God, in which the objections to it are also considered ; not that we consider them as particularly drawn forth by Mr. Savile's manner of treating this topic, but that our readers may conduct their inquiries into moral subjects, more especially such as involve the origin and existence of evil, with sobriety and humility of mind. In reference to this investigation, Mr. S. observes,

‘ Let us remember, *first*, that the goodness of God has been already proved, and that all the evil existing in the world must be perfectly consistent with it, whether we can perceive the consistency or not. If we have direct and positive evidence of any truth, we are surely not at liberty to discard it merely on account of certain difficulties attending it. We should believe nothing at all, if we did not believe until our ignorance of every thing connected with the subject of our belief, entirely vanished. In this case we should not believe even in our own existence, for we certainly have not a complete knowledge of our own nature and constitution. Let us consider the present limitation and imperfection of our faculties, and not reject any article of faith, solely because we cannot make it fully harmonise with some concomitant circumstances. A perfect harmony, however, may exist, though not evident to our weak understandings. I make this remark to shew how possible it is, though some short-sighted mortals may think the contrary, for all the evil that is in the world, to be perfectly consistent with the perfect benevolence of God.’ pp. 80, 81.

We are by no means certain that “calm, just, and extensive observations of things” would undoubtedly induce the conclusion, “that existing evil must, at one period or another, terminate in good.” p. 84. For any thing we know, evil may exist for ever—may never cease to be; and from the Scriptures, it is more than probable that the existence of misery or evil, will be like that of happiness or good, eternal. This is not in any degree inconsistent with the opinion, that the grand system adopted by the Supreme Ruler, is productive of the greatest *possible* good.

Treating on the moral government of God, the author remarks, that an *immediate* distribution of justice would be inconsistent with the nature of man;

‘ For man being designed by his Creator for happiness, must previously acquire virtuous habits, as these are absolutely requisite to the enjoyment of happiness. But such habits can be acquired only *gradually*. Sufficient time then must be afforded for their formation, and not an *immediate* punishment inflicted for every particular offence.—Were every single action, as soon as it was performed, followed with its proper reward, or punishment: were wickedness, in every instance, struck with *immediate* vengeance, and were goodness always easy and prosperous, the characters of men could not be formed: virtue would be rendered interested and mercenary: some of its most important branches could not be practised: some of its brightest displays could not be exhibited. Adversity, frequently its best friend, would be for ever excluded, and all those trials removed which are necessary to train it up to maturity and perfection. And thus would the process of a moral government be disturbed, and its purpose completely defeated.’ pp. 148, 149.

We think the sixth Dissertation, on moral obligation, is defective. The requirements and prohibitions of the law of God, and the awful sanctions which enforce them, should have been distinctly explained; and the obligations of men to obey it pointed out, to convince the conscience of sin, and

humble it into penitence;—thus making the law a school-master to bring them to Christ. Mr. S. may reply that his design required the law to be noticed only as the rule of conduct; but we must consider a Dissertation on “Moral Obligation” as defective, in which its nature and extent are not explained. Mr. S. adds an useful Appendix, containing a sketch of the various theories of moral obligation; it would have been more useful, if he had shewn their mutual relation and conformity.

Our limits will not allow us to notice every Dissertation. The following passage is in the author's best manner, and may be considered as a fair specimen of his style: it is taken from the last Discourse, on “the Glory of the Righteous in Heaven.”

‘ In the same manner, may we reason concerning that pure and disinterested mutual benevolence which shall for ever cement together the inhabitants of heaven in blessed union. The more perfect our nature, the more perfect shall be our charity and love. The more we love God, the more ardent shall be our love towards our brethren. If the one heavenly affection increase, the other must increase in proportion. And if these affections grow at all in a more perfect state, why may they not grow, to all eternity, in that state? For who can set bounds to those capacious powers, whether intellectual or moral, which lie folded up in man? Who can presume to say to what degree of perfection the eternal growth of nature may expand the blooming soul? Perhaps the period is marked out when it shall be beautified with all that excellence in which the most glorified spirits now appear. The time may come when it shall be crowned with their unfading honours, and adorned with all their divine and heavenly perfections.—What a sublime, what a ravishing prospect, does this open to our view! Let us think of being, one day, what the brightest archangels now are! let us think of the happiness of possessing their holiness and brightening with their glory; and then let us say, if a more joyful, if a more triumphant thought can enter into the heart of man! It contains something so transcendent and ineffable, as must be for ever sufficient to satisfy the most unbounded ambition of an immortal mind.’ pp. 338, 339.

This volume comprises “the most important and interesting subjects that can engage the attention of the human mind;” and the author does not trifle with them; they are treated with serious and earnest attention. A desire of preserving the unity of his disquisitions, may have prevented Mr. S. from referring more frequently and more explicitly to the distinguishing doctrines of the New Testament: we cannot impute this defect to indecision of sentiment or intentional ambiguity, since they are often strongly implied, and are seemingly alluded to with the affection of Christian belief. If Mr. S. had designed his work for a class of readers inferior in moral and intellectual attainments, he would probably have given greater prominence to the only subjects which refine the

heart, and have taken Scripture more strictly as the foundation, instead of the illustration, of his reasonings. His style is usually vigorous, and often animated, though not remarkable for elegance.

Art. IV. *Letters from the Mountains*; being the real Correspondence of a Lady, between the Years 1773 and 1807. 3 vols. 12mo. second edition, pp. 730. Price 13s. Longman and Co. Hatchard, &c. 1807.

A Considerable number of our readers, it is probable, are already acquainted with these volumes, and some who have not read them, may be apprised that they are the genuine letters of Mrs. Grant, a lady residing, during the period between the two specified dates, in the Highlands of Scotland. They are chiefly addressed to five or six female friends. The pleasure with which we see her name, and the names of her friends, given in this second edition, is not owing to any possibility which the internal evidence could have left us of doubting the genuineness of the letters, as none ever bore throughout their whole texture more unequivocal marks of having been written to real persons, on real occasions.

The series begins at the writer's seventeenth year, and is continued, though with considerable intervals, through the long period in which she contracts the most important relations, and is placed in the most interesting, and in some of the most distressing, situations of life, till she is finally deprived of her dearest relative, and left, with the consolations indeed, but with the cares and fears, attending a numerous family. The impression which these letters, taken all together, will make on the mind of a reader of sensibility, will be very pen-sive; they present a deeply shaded view of human life, even when including many high requisites for felicity. We see an interesting young person removed, while yet but in her childhood, from the instructions and the tenderness of a revered friend in America, accompanying to the north of Scotland relatives who do not appear to have been qualified to compensate the loss, and there entering on the stage of maturity, at the period of the commencement of the series of letters before us. The five or six years immediately following this period, seem to have yielded a tolerable share of happiness; but it was a happiness chiefly drawn from the resources of her own mind, and aided in a degree by the epistolary communications of those absent friends to whom these letters were written. In the year 1779 she became united to a Scottish clergyman, for whom she ever continued to feel great affection and esteem. Their residence, in a retired valley among the mountains, was the scene of many pleasing cares and high

satisfactions ; but the constant toil of superintending the home economy of a large farm, combined with that of a large family, in a situation where there are so many more things to be done by the immediate personal efforts or interference of the manager, and where there are so much fewer conveniences to be obtained, than in an establishment of the same extent in a populous country near towns, together with the very frequent return of the sufferings and occupations of a mother and nurse, during a very long period, oppressed the strength and injured the health of the writer, and, but for a most extraordinary spring of energy and vivacity, would have oppressed her spirits too. She by no means descends to affected self-condolences, nor utters languishing complaints and reproaches against the fate which had rigorously bound down so much talent to such incessant toils ; but the reader is often discontent for her sake, even when she is animated or resigned. And it is not because her descriptions of her occupations, and her incidental allusions to them, are not entertaining ; for we have never seen notices or details of common concerns more relieved by the vivacity of humour, and the sparkles of imagination and intelligence.

Care and toil, however, when fear of want is out of the question, are not so oppressive as the sorrows of the heart. Our author lost successively several of her most promising and favourite children, when they were come to an age to be interesting. These losses were followed by the death, at the age of maturity, of a young female relative of Mr. Grant, we have no doubt most singularly amiable, whose education Mrs. G. had in a great measure superintended, in whose welfare she was deeply interested, and for whom she felt a most ardent affection. The death of Mr. Grant himself, as we have already said, followed in the train of these mournful events.

The series of letters opens upon us in a very interesting manner, with an extraordinary prematurity of understanding and reflection ; an imagination which instantly seizes the most striking aspects of real objects, and creates the most amusing and original combinations of unreal ones ; warm and generous affections, sometimes elated and sometimes pensive ; and very delicate humour, which often throws a happy pleasantry to gild dreary images, and, when applied to persons, has the significance of satire without its acrimony. All this is conveyed in a language always easy and lively in the utmost degree, and very often elegant and vigorous. It is impossible for thoughts to strike more directly on paper from the mind, than throughout these letters. In this early part, her attention not being so severely confined to one particular class of interests, her thoughts glance away with unlimited scope in

every direction in which they chance to be pointed by the diversity of incidents, natural scenes, characters, and books. A vigorous refined and versatile spirit seems as if buoyant in the air, ready to take, at the prompting of the slightest impulse, a direction toward any subject, moving with celerity, fixing on the subject long enough to make it emit some pleasing, and often ingenious and original ideas, and then able to throw itself, with equal alacrity, toward any other point in the sphere of imagination and reflection; not foreseeing as yet that more limited and practical application to which it is destined, after a while, to devote its energy, its affections, and its cares.

From the greater concentration of interests, and the weight of anxieties and sorrows, there is rather less of this diversified play of mind in the subsequent periods. The alteration is, however, compensated to the reader, by a still deeper tone of that fascinating tenderness which pervades every part of the volumes, by many observations of domestic prudence, and by interesting family pictures. And there is still an ample intermixture of narrative, description, and general remark. The writer eminently excels in the difficult art of description; and besides being apparently very good representations of the objects, and particularly of the sublime and gloomy, and sometimes beautiful scenes of the Highlands, her descriptions have those higher merits which genius only can give. They are not merely *pictures*, but also sentiments. So many moral associations mingle with the lines of every sketch, and the author's imagination often imparts, in so natural and unaffected a manner, some of the attributes of conscious beings to inanimate objects, when she describes them or the sentiments which they awaken, that we feel ourselves as if placed in a scene of significance and life, even when we are but stepping across a brook on the rude stones which excite its vociferation, while we follow its murmurs in a smoother channel, or sit on the moss by its mountain spring. She very much excels also in delineating the characters of the many persons that come within her acquaintance or occasional observation, whose leading qualities are sometimes brought out into the most defined prominence in two or three sentences. Her shrewd discrimination, her nice perception of foibles, with her facility of hitting them off in satire, and her detestation of vice, do not prevent an exercise of candour, sometimes, as it appears to us, to the extent of contravening the claims of justice. We do not, however, detect any undue exercise of candour toward the character principally unfolded in these letters, that of the writer. This character, in all its parts, we should apprehend, is brought to view, under many modes

and occasions of developement, without extenuation; and really, we must acknowledge, with very little need of it. Nor is this disclosure ever made, even in the earliest letters, with the weakness of an *unconscious* simplicity; the writer is always aware in what manner her own estimate of her character ought to be affected, and in what manner another person's estimate of it must be affected, by any sentiment or disposition which she describes herself as having felt, or by any part of conduct which she relates. She appears to have been accustomed from childhood to observe the operations of her own mind, and to reflect on both the cause and tendency of each feeling. We are often entertained by a sudden and intelligent remark on the nature of any sentiment which she has just been expressing.

Our disposition to find fault has been but small on reading any of these letters. Writers who are conscious of frequent success in the play of humour and satire, are apt to set themselves to say sprightly things occasionally, when the true smartness of conception cannot be made to occur to them. Even Lady M. W. Montagu, and Pope, not seldom assume a certain comic manner of language, because they *will* be humourous and witty, when it does not appear that humour and wit will give them leave. It is but in a small degree however, perhaps in not more than a dozen instances, that we have to insinuate any thing of this kind against our author; and we recollect that the letters were not written with the remotest idea of publication.

The reader's pleasure is many times interrupted in the course of the volumes, by obscurities of reference, owing to the necessary omission of particular passages, relating to subjects of too confidential a nature for the public eye. He frequently imagines, and perhaps with probability, that the omitted paragraph would have been the most interesting in the whole letter. The chasms were however indispensable, no doubt, in most of the instances.

Extremely tenacious of the honour and consequence of our own sex, we have been now and then tempted to complain that Mr. Grant is not introduced quite so much as the author's regard for him, and his importance in her family, would have led us to expect. If he had read her letters, he might possibly have felt some little jealousy of her female friends, and even of his own children. Yet if all her letters, or even the whole of what was originally contained in those before us, were exhibited, we persuade ourselves that we should nowise impute, to her, what we have often observed as a serious fault in mothers, that they are apt to feel and to display far more interest in their children than in the most meritorious hus-

band.—Neither have we any charge against our author as to the orthodoxy of her opinions, on the question of the equality of the sexes. In a long letter respecting Mary Wollstonecraft and her celebrated book, we really think she is less than just to the capacities of her own sex, and that her ridicule of their pretensions gets a little outrageous. But for this, we should have been glad to transcribe the letter, as a specimen of strong sense and genuine humour. We have at times in life, as well as in books, found clever women attempting a trick upon us. Under the guise of the utmost liberality and modesty, they will readily profess to believe, even if we were professing *not* to believe, that the intellectual endowments of their sex are not of equal vigour with those of ours; but this profession is made on the internal persuasion, that they, as individuals and exceptions, are placed altogether out of the question. By surrendering, and even strongly condemning, the claims of their sex collectively, they are all the while, by the tacit comparison, adroitly establishing their own. In appearing to undervalue their own sex, they are slyly taking their rank in *ours*. We must acknowledge, however, that the writer before us is sometimes the zealous advocate of the collective sex.

The local situation of our author's family being remote from any of the crowded scenes of wealth and fashion, her domestic economy, though necessarily pervaded by moral and intellectual elegance, was of course as remote from that artificial sort of elegance which can only be given, and each season new-varnished according to the fashion, in the manufactory of a metropolis, or other large town. This she very often alludes to, with expressions of satisfaction; we do not doubt her sincerity; but we have wished that these expressions had not been repeated so frequently as to incur, in a slight degree, the appearance of labouring this point, and in a way which the apes and dupes of fashion might misrepresent for an effort to console herself for what was out of her reach.

May we hope that, out of charity to our wrinkles and the venerable colour of our thin remaining locks, we shall be forgiven for feeling as if Friendship were made rather too much like an idol in some parts of these volumes? Frost-bitten as we are, we love the sanguine and affectionate ardour of our author; but the expressions of dependence, and the hopes of consolation in sorrow, are sometimes in terms so strong, that we could have wished they had been directed to a Greater Power than any human friend. We would suggest also, that a very serious mind will not long permit the hopes of a happy futurity to remain in any degree undecided, if it is possible,

and while it is possible, to find means for their full confirmation. There are many sentiments of piety in these volumes which greatly please us; and some references to the Redeemer of the world, in so humble and cordial a spirit, that we have very much wished the omission of two or three occasional sentences which seem to lay too much stress on the merit and efficacy of human virtues. There are also two or three places, in which expressions of Scripture are borrowed for too light or fantastic a purpose.

We will now select a few passages from the very great number with which, if we had room, we should be gratified to adorn our pages.

The following extract gives us a momentary look into a place which well deserved a visit and an ampler description.

‘ I shall keep you at Invergarry, to view the back ground towards the north, where the prospect rises into the most blue, ærial, and fantastic groupe of broken rocks and mountains I ever beheld. Through these you can neither ride nor properly walk, but the natives contrive to swim and creep, and wade and leap, much in the way Satan did when he visited the “Anarch old,” and then they arrive at another estate belonging to Glengarry, on the sea-side, a wondrous region called Knoidart, where there are no *first-floors* at all, but all is garret or cellar, inaccessible precipices, overhanging mountains, and glens narrow, abrupt, and cut through with deep ravines, combining with rapid streams, dark pools, and woods so intricate that the deer can scarcely find their way through them. Yet the natives are looked upon as happier than others. Redundant grass, and luxuriant heath, afford abundance to their cattle, which are never housed in winter. Deer, wild fowl, and fish, are in great plenty; salmon in particular crowd their rivers, and shell-fish of all kinds abound on their rugged coasts. All this they enjoy without a rival or competitor; for who could go for it, or carry it away? Bread indeed is a foreign luxury to them, they raising little or no corn; a ship however comes once or twice a year, and brings them a supply of meal, in exchange for butter and cheese. This is the asylum of the catholics: all who live in the country are of that profession, and, wonderful to tell, a gentleman of family, great learning, genteel manners, and most spotless life, a bishop of their communion, spends his life in this truly savage abode. He has no other motive but the desire of doing good to those who can make him no adequate recompence. There too, in the most secluded recesses of these wilds, in a corner so obscure that the sun can scarcely shine on it, is a seminary where boys are educated for the priesthood, (that is, prepared for foreign seminaries) through very great poverty and hardship.’ Vol. I. pp. 114, 115.

There are many beautiful passages expressing pensive and tender recollections of past times, and departed friends; we extract only one of them.

‘ I rose one morning at five, and went round the boundaries of an old domain and the fort, and took a wide survey of the lake, then a perfect mirror, and the noble steep of Sigchurman, decked with fantastic wreaths of rolling mist, that changed their forms every moment, as the sun broke out

upon them. I retired towards Inchnacardach, where I mused, undisturbed, till fancy had her fill. I felt like a person transported to the poetical shades, who wanders among myrtle groves and elysian vales, in pensive contemplation, and sees the shadowy forms of those once beloved, and mourned in death, glide silent by him. The sweet recesses, and sequestered scenes, in the vicinity, are become more beautiful than ever. I took a kind of solemn delight in thus retracing my wonted paths among them; and, you may well believe, fancy peopled them with the shades of the departed. The gentle spirit of poor Mrs. N. was not absent. Her death, or rather her release from life, I could think of with serenity. Her father, whom I often looked on with indifference, I regarded with unmixed compassion. Any thing so forlorn and helpless I have not seen. He seemed pleased to see me for her sake, and tried, in trembling accents, to speak of her.' Vol. II. pp. 208, 209.

The following passage relates to the death of the interesting young female whom we have mentioned.

'How has your letter soothed and fed my sorrows, my hopeless, helpless sorrows! For how can I remember without pain, and how can I forget her, whom long habit, ardent affection, and perpetual solicitude, have mixed with my very being, and entwined with every thought. Have I been a single hour awake, for twelve years past, without thinking of her? I did not meet with an occurrence at home, I did not see a flower in my walks, without considering what she would think of it. Every thing is full of her, and it is so, and will be so. Still I see her graceful form; still I hear the language of truth and rectitude, expressed with artless elegance, and forcible simplicity. Dear, ever dear, lovely Charlotte! whose purity of heart was too congenial to superior natures to remain long here, I would not give up the sad satisfaction of constant retrospect, ideal conversation, and anticipated re-union, for all apathy avoids, or vanity enjoys. What was she not to me, daughter, sister, friend, counsellor,—and, what of all binds closest, fellow-sufferer, and fellow mourner. Have I been so many years shedding tears for her unequalled sufferings, and shall I now weep because she is released from them! The fleeting and unsatisfactory nature of all earthly things, will drive me for refuge and consolation to that source from which all that was lovely and estimable first emanated, and to which it hastens to return; and then short will be our separation, and great my reward. Dearest, best child of my heart! how wonderfully has she been led into light, through the gloomiest and most intricate paths. With the highest spirit and the strongest feelings, she was made to drink the cup of adversity, of its bitterest ingredients. Prosperity, we are told, is a harder trial; of that she barely tasted, and was summoned to share the abundant mercies of her Redeemer, in whose salvation I have reason to think she humbly trusted.' Vol. III. pp. 95—97.

We shall only add part of a letter written soon after the greatest of all the author's deprivations.

'Still, at times, the Divine Goodness supports me in a manner I scarcely dared to hope. Happily for me, anxiety for a numerous orphan family, and the wounding smiles of an infant too dear to be neglected, and too young to know what he has lost, divide my sorrows, and do not suffer my mind to be wholly engrossed by this dreadful privation, this

chasm that I shudder to look into. A daughter, of all daughters the most dutiful and affectionate, in whom her father still lives, (so truly does she inherit his virtues, and all the amiable peculiarities of his character) this daughter is wasting away with secret sorrow, while "in smiles she hides her grief to soften mine.".....I was too much a veteran in affliction, and too sensible of the arduous task devolved upon me, to sit down in unavailing sorrow, overwhelmed by an event which ought to call forth double exertion. None, indeed, was ever at greater pains to console another, than I was to muster up every motive for action, every argument for patient suffering. No one could say to me, "the loss is common;" few, very few indeed, had so much happiness to lose. To depict a character so very uncommon, so little obvious to common observers, who loved and revered without comprehending him, would be difficult for a steadier hand than mine. With a kind of mild disdain, and philosophic tranquillity, he kept aloof from a world for which the delicacy of his feelings, the purity of his integrity, and the intuitive discernment with which he saw into character, in a manner disqualified him, that is, for enjoying it: for who can enjoy the world without deceiving or being deceived? But recollections crowd upon me, and I wander. I say, to be all the world to this superior mind, to constitute his happiness for twenty years, now vanished like a vision; to have lived with unabated affection together even thus long, when a constitution, delicate as his mind, made it unlikely we should even thus long support each other through the paths of life!—What are difficulties, when shared with one whose delighted approbation gives one spirits to surmount them? Then to hear from every mouth his modest, unobtrusive merit receive its due tribute of applause; to see him still in his dear children, now doubly dear; and to know that such a mind cannot perish, cannot suffer, nay, through the infinite merits of that Redeemer in whom he trusted, enjoys what we cannot conceive!—Dear Miss Dunbar, believe me, I would not give my tremulous hopes, and pleasing sad retrospections, for any other person's happiness! Forgive this; it is like the overflowing of the heart to an intimate; but your pity opens every source of anguish and of tenderness' Vol. III. pp. 111—114.

Art. V. *Memoirs of John Lord de Joinville, Grand Seneschal of Champagne. Written by himself*: containing a History of part of the Life of Louis IX, King of France, surnamed Saint Louis. including an Account of that King's Expedition to Egypt in the year MCCXLVIII. To which are added, the Notes and Dissertations of M. Du Cange, on the above; together with the Dissertations of M. le Baron de la Bastie, on the Life of Saint Louis, (and of) M. L'Evesque de la Ravaliere, and M. Falconet, on the Assassins of Syria. The whole translated by Thomas Johnes, Esq. 2 vols. 4to. pp. 426. 328. Price 4l. 4s. boards. Longman and Co. 1807.

THESE Memoirs, as Joinville tells us in the preface, were undertaken for the immediate purpose of recording "the holy actions and sayings of King Louis;" one of the few of royal dignity, who deserve to be held in perpetual remembrance. They are the result of a personal intimacy which had subsisted for twenty-two years, and are recorded with that air of fidelity

which assures us of the truth of those professions by which they are accompanied.

Allowing for the influence of the religious zeal, and the chivalrous spirit of the times, which hurried him, with the other princes of Europe, into the destructive and impolitic adventures of the crusades, the reign of Louis is at once wise and just, and his private character dignified, religious, and virtuous. That he was under the influence of a zeal not according to knowledge, when the sources of religious knowledge were so studiously concealed by an interested priesthood, and the infallibility of the Church was as grand an article of faith as the being of a God, is no blot upon his character; and that, under circumstances of this nature, he submitted to the impulse of superstition, is rather a proof that, had he lived in happier days, he would have been willing to sacrifice all worldly policy and temporal interest to secure an unfading crown of glory.

A disposition like this is very far from "the mean and abject superstition of a monk;" a description which an English historian, with his usual severity against conscientious religion, has affixed to the character of Louis. Nor is "the mean and abject superstition of a monk" an appropriate character of him, who distinguished himself by the noble opposition which he made to papal encroachments. "In the year 1268, before he set out for the Holy Land, he secured the rights of the Gallican church against the insidious attempts of the Roman pontiff, by the famous edict known in France by the name of the Pragmatic Sanction." (Mosheim's *Ecclesiastical History*, vol. iii. p. 167. *) Nor, once more, is "the mean and abject superstition of a monk" a proper description of him, who desired Joinville, "in his name, to say to King Thibaut, his son-in-law, that he must look well to his actions, and not overcharge his soul, thinking to acquit himself by the large sums which he gave, or should leave to the monastery of father preachers in Provins."

The history of Joinville is accompanied with a genealogical account of his family; with dissertations, by M. le Baron de la Bastie, on the authenticity of the work, with the interesting

* There is a strange oversight in a note in Mosheim's *Ecclesiastical History*, Eng. trans. vol. iii. p. 140. Reference is made to Joinville for an ampler account of the second expedition to the Holy Land, in which Louis lost his life. Now Joinville expressly says, respecting this last crusade, "Of his expedition to Tunis I shall say nothing, for I was not of it, and am resolved not to insert any thing in this book but what I am perfectly certain is true." He then only mentions his death; the greater part of the work contains an account of the *first* crusade which he undertook. *Rev.*

dissertations which Du Cange had appended to the edition from which the present work is translated, beside two valuable dissertations by M. L' Evesque de la Ravaliere and M. Falconet. The name of the first editor was Antoine Pierre, a native of Rieux, in Languedoc; he found the copy which he edited among the papers that had belonged to King René.—This Pierre, as well as Claude Menard, who edited another, but corrupted manuscript, had in some degree altered the original work, by changing it into what was then modern French. He had also taken great liberties of insertion in the text. The present editor and translator has preferred the text of M. du Cange.

The following extracts will exemplify the manner and style of Joinville; in referring to his sovereign, he says,

‘ In his conversation he was remarkably chaste, for I never heard him, at any time, utter an indecent word, nor make use of the Devil’s name, which however is now very commonly uttered by every one, but which I firmly believe is so far from being agreeable to God, that it is highly displeasing to him.

‘ He inquired, if I washed the feet of the poor, on Holy Thursday? On which, I said, Oh, for shame, no! and never will I wash the feet of such fellows. This is, in truth, replied he, very ill said, for you should never hold in disdain what God did for our instruction; for he who is lord and master of the universe, on that same day, Holy Thursday, washed the feet of all the Apostles, telling them, that he, who was their master, had thus done, that they in like manner might do the same to each other. I, therefore, beg of you, out of love to him first, and then from your regard to me, that you would accustom yourself to do so.

‘ One time as we, (Joinville and Robt. de Sourbon,) were sitting near each other, and eating and drinking at the King’s table, we conversed together in a low voice, which the good King observing, reprimanded us by saying, you act wrong, thus to whisper together; speak out that your companions may not suspect you are talking of them to their disadvantage, and railing at them. When eating, in company, if you have things to say, that are pleasant and agreeable, say them aloud that every one may hear them; if not, be silent.

‘ Many times have I seen this holy saint, after having heard mass, in the summer, go and amuse himself in the wood of Vincennes. When, seating himself at the foot of an oak, he would make us seat ourselves round about him, and every one who wished to speak with him, came thither, without ceremony, and without hindrance from any usher or others. He then demanded aloud if there were any who had complaints to make; and when there were some, he said, my friends, be silent, and your causes shall be dispatched one after another.’

Louis is almost the only prince who has decided according to his strictest sense of justice and benevolence, when required to interpose in the affairs of another country. His conduct to the English nation in the turbulent times, and under the weak government, of Henry III, is exceedingly honourable to his character.

The circumstances which induced Louis to put on the cross are thus related :—

‘Shortly after this, the good King was taken grievously ill, at Paris ; and so bad was his state, that I have heard, that one of the ladies, who nursed him, thinking it was all over, wanted to cover his face with a cloth, but, that another lady, on the opposite side of the bed, (so God willed it,) would not suffer his face to be covered, or buried, as it were, declaring continually that he was alive.

‘During the conversation of these ladies, our Lord worked upon him, and restored to him his speech. The good King desired them to bring him a crucifix, which was done : and when the good lady, his mother, heard that he had recovered his speech, she was in the utmost possible joy ; but when she came, and saw that he had put on the cross she was panic-struck, and seemed as if she would rather have seen him dead.’

Such was the effect of the “false teaching,” by which the designs of true religion were frustrated, and even the beneficial influence of affliction converted into the occasion of calamities and crimes. The vow of piety thus became the oath of vengeance ; and “the cross of our Lord Jesus Christ,” that emblem of patient suffering and self-denial, was profaned as a banner under which the most fatal passions were indulged, without limit from moral restraint, or correction by remorse.

John, Lord de Joinville, among many others of the French nobility, had adopted the same resolution with the King. This was the first opportunity he had of signaling himself, and of proving that he had, in no degree, degenerated in courage from his ancestors. His conduct and feelings previous to his departure, are ingenuously related :

‘During that whole week I was occupied in feasts and banquets, with my brother De Vancouleur, and all the rich men of that part of the country, when, after eating and drinking, we amused ourselves with songs and led a joyous life. When Friday came, I addressed them thus :—Gentlemen, know that I am about to go to the Holy Land, and it is uncertain whether I may ever return : should there be any of you, therefore, to whom I have done wrong, and who thinks he has cause of complaint, let him come forward : for I am willing to make him amends, as I am accustomed to do to those who have complained of me or of my people.

‘I made pilgrimages to all the holy places in the neighbourhood, such as Bliccourt, St. Urban, and others near to Joinville, on foot, without shoes and in my shirt. But as I was journeying from Bliccourt to St. Urban, I was obliged to pass near to the castle of Joinville, I dared never turn my eyes that way for fear of feeling too great regret, and lest my courage should fail on leaving my two fine children, and my fair castle of Joinville, which I loved in my heart.’

He embarked at Marseilles, and sailed to Cyprus, where the King had arrived a short time before him. It was there that he first entered into the service of Louis, who soon discovered the highest regard for him, retained him always near his person, and ever considered him as one of his most faithful and

confidential servants. From this time he was almost constantly with the King, for the space of twenty-two years.

Louis had adopted the plan of gaining footing in Egypt, and thence proceeding to aid the Christians in the Holy Land. At first he was successful; Damietta was given up without resistance. But afterwards, the fortune of war changing, the King himself was taken prisoner, and his army almost annihilated by famine and disease; so that he was glad to compound with the infidels, by surrendering the city that had been taken for his own liberty, and by paying an enormous sum for the ransom of the other prisoners. In these labours and sufferings the Lord de Joinville was an eminent sharer. The King, after expending nearly all his remaining treasure in improving and fortifying some of the cities which the Christians had acquired in Palestine, at length returned to his own kingdom. A letter from Pope Clement, exhorting him to finish a work, which in the spirit of piety he had so nobly undertaken, persuaded him again to cross the seas. He was prevented, however, from accomplishing his purpose; for at Tunis he was seized with an infectious disorder, which terminated his life. Many amiable traits of the King's character are exhibited in this work. The following anecdotes present him in a very pleasing light. When the King's ship had suffered considerable damage, by striking on a bank off Cyprus, it was not deemed safe for him to proceed in her any longer:

‘ Now, said the King, I will tell you what I think of the matter: Suppose I quit this ship; there are five or six hundred persons on board, who will remain in the island of Cyprus for fear of the danger that may happen to them, should they stay on board; and there is not, added the king, one among them who is more attached to his own person than I am myself, and if we land, they will lose all hopes of returning to their own country. I therefore declare, I will rather put myself, the queen, and my children, in this danger, under the good providence of God, than make such numbers of people suffer as are now with me.

‘ He was a most liberal alms giver; for whenever he travelled through his kingdom, he always visited the churches, the infirmaries, and hospitals. He sought out distressed gentlemen, poor widows, and unmarried girls without fortune; and in every place where he found distress or want, he gave large sums of money. To poor beggars he ordered meat and drink, and I have often seen him cut the bread, and pour out drink to them himself.’

The dissertations accompanying this work display much learning, upon various subjects of antiquity connected with the memoirs.

The first is on coats of arms. The author traces this custom to the ancient Gauls, whose most usual dress was the “*cotte d’armes*.” The same term was retained by the knights, because it was worn over their armour. He endeavours to

prove that what heralds have denominated colours in blazonry are pannes and furs, and nothing more than ermines and vairs, (a fur made of the skins of ermines, and of a small beast called the gris,) and that furs tinged of a red colour, are the origin of gules: that they are cut into different shapes, to distinguish the wearers from each other; hence, another set of terms, as bends, barrys, chiefs, labels, &c.

The next dissertation is on the origin of "pleadings at the gate." This was the plan of administering justice, adopted by the sovereigns of France, and especially by Louis; who allowed their subjects personally to plead their cause before them at the gate of the palace.

In dissertation the sixth Du Cange discusses the origin and usage of tournaments: "The French were the inventors of tournaments and justs, which they brought into use to keep up the warlike spirit in their gentlemen, and prepare them for real combats." Alexander Necham, Lazins, Chifflet, and other authors, suppose the name and origin of tournaments to be derived from the horse races of the ancients, called "Trojæ," and Trojani ludi," which were first invented by Æneas, when he buried his father Anchises in Sicily; and afterwards introduced among the Romans. It appears, indeed, from the following verses, that they did not consist simply of horse-racing, as Father d'Outreman says:

————— pugnæque cient simulacra sub armis.
Et nunc* terga fugæ mandant, nunc spicula vertunt
Infensi: facta pariter nunc pace feruntur. ÆNEID, l. 5.

From this opinion Du Cange dissents, preferring to derive the word from "tourner," which signifies to walk or run in a circle. Tournaments were in use before the third race of French kings. These exercises, which were formed to familiarize the arts of war, were frequently the cause of deadly quarrels; several of which are here recorded. They were at length abolished, chiefly on account of the fatal accidents which often attended them.

The torture of the bernicles, with which the Lord de Joinville relates that the Sultan of Babylon endeavoured to intimidate the king into compliance with unreasonable terms, is supposed by many writers to be the same as the cippus of the Latins. A dissertation is devoted to this subject.

The dissertation "on private war, and on the right of customary warfare," shewing who possessed the right, between what persons this war was made, the causes of it, the manner

* The quotation is inaccurate: no copy with which we are acquainted, and certainly no good copy, has "mandant." The best reading is—"terga fugæ nudant."—*Rev.*

of declaring it, who were included in it, and who exempted from it, and the various methods of terminating it, presents a melancholy picture of the state of society, in which such practices could be esteemed "a right."

We can only mention the titles of the remaining dissertations. On Frerage and Parage—on the Solemn Assemblies of the Kings of France—on the Courts and Solemn Festivals of the Kings of France—on arms 'a Outrance,' justs, &c.—on the exercise of la chicane—on knights bannerts—on gentlemen of name and bearing arms—on the cry "d'armes," or war cry—on the usage of the war cry—on the dependence of the county of Champagne on France—on the counts palatine of France—on the scrip and staff of pilgrims to the Holy Land—on the name and dignity of Sultan, or Soudan—on the word "Sale"—on the banner of St. Denis, or the Oriflamme—on the ransom of St. Louis—on the honourable adoption of brothers in arms, &c.—on the honourable adoption of sons, and incidentally on the origin of knighthood—on the crowns of the kings of France—on the granting of armorial bearings to families, &c.—on the pre-eminence of the Kings of France, &c.—on the "Portus Itius, or Portus Iccius."

Every one who has read the history of the crusades is acquainted with the sovereign of a small district in Phœnicia, called the old man of the mountain, whose subjects were properly named Assassins. The foundation of the power of that prince was the fanaticism of his subjects, who were educated in this dreadful prejudice, that they should enjoy eternal happiness if they lost their lives in obeying the orders of their sovereign; just or unjust, assassination was to them a duty of religion. The death of Conrad, Marquis of Montferat, and the attempt to destroy Philippe Auguste and St. Louis are attributed by most historians to this prince. From these charges M. l'Evesque de la Ravalierre defends him, attempting to prove that the letter said to be published by the old man of the mountain, which contains the avowal of the first deed, is a forgery; that the circumstances attached to the second design are too improbable to be credited, and that the latter is contradicted by an induction drawn from the narrative of the Sieur de Joinville. But whatever suspicion attends the accounts of the particular instances in which he exerted this power, authors are unanimous in attesting the unlimited devotion of his subjects to his will. The dissertation of M. Falconet contains much information respecting this people. Gibbon says, that they were extirpated by the Mamelukes about the year 1280. Not a vestige is left of these enemies of mankind, whose daggers have been felt both in the East and the West, except the term Assassin, which in the most odious sense has been adopted in the languages of Europe.

The scanty view we have given of this work is all that our limits will allow; the reader will perceive that the interesting history of Joinville is accompanied with a rich store of explanatory and illustrative notes and dissertations on many curious topics of history and antiquities. The work is elegantly and correctly printed.

We cannot omit the expression of our sincere sympathy with Mr. Johnes, on the heavy loss he has sustained in the destruction of many manuscripts and scarce works, by the recent fire at Hafod; we are happy in knowing that it has not diminished his intellectual ardour, and we hope that in the end it will not greatly obstruct the continuance of his valuable services to the curious and literary part of society.

Art. VI. *Sermons*, by Samuel Charters, D.D. Minister of Wilton. A new Edition, 8vo. pp. 356. Price 7s. Rivingtons; Constable and Co, Edinburgh, 1807.

WE are under obligations to this writer for saving us a good deal of perplexity, by giving a name to his compositions: it would have been impossible for us to call them *Sermons*, as they differ so palpably from the customary models of that description, and are so remarkably uncouth and injudicious in their form. The subjects discussed in the extent of 356 pages are in fact only four, and these are by no means the most eligible for the pulpit, or the family circle. Dr. C. has not distinguished any of them by a title; the first, however, is a practical discourse on the duties and means of beneficence, measuring 105 pages, and chopped into six pieces of convenient length, with very little appearance or preservation of order. The second, on the duty of making a will, is not more than one-third of the first in length. The third, is a historical account of the persecutions of the Scottish church, during the reign of the licentious and tyrannical Charles II; this recital is turned to practical account, in a second section of the discourse, by contrasting it with the happy prevalence of religious liberty in modern times. The fourth discourse, divided into four parts, is intended to illustrate the propriety of attending to the spirit of the Scriptures, and of the Christian Religion, in preference to the letter and the external observances; it introduces a long series of texts, and dismisses them successively with a few critical and expository remarks: most of these we may represent as judicious, and deserving the attention of a reader. The Appendix furnishes another collection of texts and comments, nearly on the model of the last Sermon, but still more desultory and unconnected. The substance of the discourses is nearly as incongruous, as the manner, to the proper scope and intention of popular addresses. The most in-

interesting and influential doctrines of the gospel are scarcely ever distinctly explained or intelligibly intimated; there are no solemn admonitions, no searching and detecting reproofs, no zealous exhortations, no terrifying threats, no tender intreaties. It would occupy much of our space very unserviceably to make the justness of our opinion perfectly evident to the reader; we shall transcribe the first paragraphs and sections (if the terms indeed are admissible) of the first discourse, by way of proof that Dr. C. has entirely renounced the authority of all ordinary maxims or respectable examples in this species of composition.

LUKE xi. 41.—*But rather give alms of such things as you have, and behold all things are clean unto you.*

‘A man must provide for his own, and the dutiful child who has any thing to spare thinks with himself, Do my parents need it? Next to parents is a brother or sister who hath waxed poor, and an alms to a poor relation is preferable to indiscriminate alms. *If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed* 1 Tim v. 16.

‘Recollect those who instructed, or patronised, or assisted, or consoled you, and study to requite them.

‘Is your friend in adversity? Open your hand and your heart. Inquire if the friend of your youth has any children in want, and extend your friendly regards to them.

‘Consider faithful servants who have been long with you. The relation of master and servant, once a system of slavery and oppression, is transformed by the Gospel into a law of liberty and a bond of love.

‘To a poor neighbour, fragments of meat and cloth and fuel are of use. Teach your children to sympathize with poor neighbours, and to do acts of kindness.

II.

‘Sympathy is a useful monitor.

‘One who has felt the pressure of debt, feels for a debtor. One who has met with kindness when far from his friends, attends to a friendless stranger. The man who has endured bondage remembers those that are in bonds, as bound with them, and becomes their zealous compassionate friend and intercessor. Mr Howard was once a prisoner

‘The sick, who have medicine, and cordials, and attendants, sympathize with the destitute sick. Mrs. Murray Keith, under an incurable lameness, bequeathed two thousand pounds for the support of poor incurables, giving a preference to the lame. Doctor Swift felt the approach of lunacy, and founded an hospital for lunatics

‘A widow, left with ample provision, and guardians for her children, thinks of *widows indeed*. While sorrow fills your heart, and the shadow of death darkens your remaining comforts, you sympathize with the joyless desponding woman, who is left with children, poor and friendless. By alleviating her sorrows, you alleviate your own.

‘They, who were orphans from their early years, have a fellow-feeling with those who follow in the same dark, solitary defenceless path. A retrospect of its danger, and of guides whom Providence raised up, will prompt you to guide and befriend an orphan.

‘Children of the clergy who are now in affluence, look back on their lot in childhood and youth, and take an interest in those to whom the same lot is fallen.

‘The wealthy, who labour under the usual burdens of old age, have aged neighbours under the additional load of poverty. The poor man, whose arm can no longer earn bread, forsaken and forgotten in his days of darkness, should be remembered by the rich, whose feet are also *stumbling on the dark mountains*. A society of gentlemen, of fourscore and upwards, brighten their social intercourse by means of a fund for their poor coevals, whom they visit and console.

‘The young, who now enjoy plenty, are susceptible of compassion. Let them show it to the needy of their own age, and be kindly affectioned, and *grow in favour with God and man*.

III.

‘Compassion is made strong in youth, to subdue selfishness, and humanize the heart. It soothes and alleviates the trouble to which man is born. Though little can be added to the happiness of the prosperous, much may be done for the unhappy. Moved by compassion, we bear one another's burdens, and weep with them that weep, &c. &c.’

A great number of useful hints, and just remarks, and appropriate anecdotes, are thrown together in this Sermon; if they were arranged into a dependent and proportionate order, and combined, by the agency of a little fancy, into animated and affecting forms, they might constitute a very serviceable essay, or be used up advantageously on charitable occasions.

The second sermon, from Isa. xxxviii. 1. is of useful tendency; it discusses the reasons for making a testamentary disposition of property without delay, and the considerations to be regarded in making it. The sentiments and directions, for the most part, are very sensible; and the plan is somewhat orderly and discernible.

Few portions of history are more interesting than that which the third discourse illustrates; no persecutions perhaps have lasted so long, have had so large a portion of a whole community for their object, have been so diversified in their forms, and have been so accurately recorded. It has the spirit and charm belonging to a tale of adventures, rather than the sanguinary terrors of a massacre, or the dismal uniformity of a catalogue of executions; it is a tragedy sufficiently varied by seizures, sufferings, escapes, successes, and reverses, to awaken the mind with distinct sympathies of indignation and pity, but not so dreadful as to overwhelm it with indiscriminate sensations of horror. Dr. C. abstracts his very interesting account, from Robert Woodrow's History of the Sufferings of the Church of Scotland, from the Restoration to the Revolution. Several affecting anecdotes are related: one of which we shall insert.

* Justiciary powers were given to military men, and in the exercise of these powers, they also brought disgrace on their own names, and on the name of soldier. At one of their courts in Galloway, two women were sentenced to be tied to stakes within the flood-mark, and drowned by the flowing of the sea. Major Windram conducted the execution, and betrayed no compunction. From viewing the character of men whose diabolical cruelty thrills the soul with horror, it is some relief to turn to the martyrs, and to view in them the work of faith with patience, the comfort of the Scriptures, and that hope in death which is the portion of the righteous. Margaret M'Lauchlan was an aged woman, of more than ordinary knowledge and prudence, and for many years of singular piety: she would take none of the oaths now pressed upon women as well as upon men, nor would she desist from public worship, and joining in prayer with her Christian friends, and ministering to their necessities. She was seized when at family worship in her own house. After taking joyfully the spoiling of her goods, and enduring many hardships in prison, she laid down her life for the testimony of a good conscience. Margaret Wilson was a young woman, and trained from her youth in the school of adversity: for hearing the presbyterians, she and her brother and sister were under the sad necessity of leaving their father's house. Their parents, who had themselves conformed, are charged at their highest peril not to harbour their own children, nor supply their wants, nor see without informing against them. Margaret was taken when on a visit to her fellow-sufferer. She was betrayed by a pretended friend. Her stake was nearest the shore, and she saw her companion in tribulation die. In this trying hour she was solicited to make shipwreck of a good conscience. What do you now think of her whom you see, in the agony of death? What do I see, replied the martyr, but Christ, in one of his members wrestling there. Think you that we are the sufferers? No. It is Christ in us. He sends none a warfare on their own charges. While the tide approached, she sung from the twenty-fifth Psalm,

Let not the errors of my youth,
Nor sins remembered be;
In mercy for thy goodness' sake,
O Lord, remember me.
O let integrity and truth
Keep me who thee attend:
Redemption, Lord, to Israel
From all his troubles send.

She read the eighth chapter to the Romans, and concluded with the Apostle, that (neither) life nor death, nor principalities nor powers, nor things present, nor things to come, should separate her from the love of God in Christ; and while she prayed, the billows passed over her. Before she was dead, they brought her above water till the power of speech returned; and asked her if she would pray for the king. One more deeply affected than the rest said to her, dear Margaret, say *God save the King*. She answered, "God save him, I desire his salvation." They called out to Major Windram, Sir, she hath said it. The Major came forward with the test, charging her instantly to swear or return to the water. I will not swear, I am one of Christ's children. Let me go. Let me go to my Father with a clear

garment. They thrust her down into the sea, and her testimony was sealed.'

Dr. C.'s reflections on this period of execrable tyranny and innocent suffering, as contrasted with the present day of toleration and tranquillity, are honourable to his character, and form the best part of his book.

'Let the character and the effects of intolerance in the days of our forefathers be reviewed and remembered. That evil spirit possessed the persecuted as well as their persecutors. Samuel Rutherford, whose book on civil liberty had the honour to be proscribed, composed an elaborate treatise against liberty of conscience. Even Woodrow (whose melancholy office as the historian of affliction tends to humanise the heart) complains in one place of the lenity shown to quakers, and in another, speaks of some very good acts made against them. Ecclesiastical establishments are seldom tolerant. Heresy is imputed to enquirers after truth, and under the name of heretics, conscientious men and women are stigmatised and devoted. Archbishop Sharp, in a letter to Sheldon, cloaks his cruelties under zeal for the church. The church of Christ, is indeed a worthy object of zealous attachment, but the test of membership is charity. Toleration in its first effects wears a discouraging and even a threatening aspect. In the eager enjoyment of a precious right which had been long withheld, discordant sects arose; and *Bossuet's History of the Variations*, was the most formidable argumentative attack on protestants. Amidst endless variations and hopeless discord, an *infallible guide* seemed a haven of rest; but prudence in temporal, reason and scripture in spiritual matters, are the guides which God has given.'

Some of these remarks perhaps might require modifications or explanations which the author has not given; for instance, "charity" in the strict acceptation of scripture is doubtless a proper "test of membership," but custom relaxes the term in a manner which renders it inapplicable. We were much pleased with the following spirited observations.

'I had occasion on a Sabbath morning in summer to pass through the village of Denholm when the Cameronians were assembling to eat the Lord's Supper, and mused on the days of old. In the last century, people of their way sought the shadow of a rock, or the solitude of a desert; and ate the passover in haste, like the Israelites in Egypt; and, like the builders of Jerusalem, with a weapon in their hands; with bitter herbs did they eat it, and often had the fate of those Galileans whose blood Pilate mingled with their sacrifices. Under the sun-shine of liberty, they now assemble in the peopled village, and the young and the old go up in peace to their solemnities. It is no longer a crime to be seen with bibles in their hands; the voice of psalmody is no more a signal to the cruel foe; they worship without fear. Ministers of the established church do not now as in times past look upon those who separate with an evil eye; nor have we any controversy with our brethren who teach in separating assemblies, but who shall study and understand and explain the scriptures best, and dispense most faithfully the bread of life, and be most willing and ready to do good and to communicate.'

‘ *The man of sin is gradually consuming, and will at length be thrust out from the temple of God. All human usurpation over conscience will cease. Incense will be offered in every place, and a pure offering.* The prophecy has in part received its accomplishment, and is now accomplishing. Among us every one is at liberty to think for himself, almost every form of religious worship is tolerated, and every individual may make his choice. Added to this, there is a national church, and legal provision for ministers. To the poor the gospel is preached.’ pp. 206—208.

Most of the texts illustrated in the fourth discourse are marked with that idiomatic form which uses a direct negation to express a comparative insignificance or inferiority. The text itself is an instance of it; Matt. ix. 13. *But go ye and learn what that meaneth, I will have mercy and NOT [principally or merely] sacrifice*; we shall add a few of Dr. C.’s explanations.

‘ John i. 11. *He came to his own, and his own received him not.* Few in comparison received him. That no more than this is meant, appears from what follows: “But to as many as received him, to them gave he power to become the sons of God.”

‘ Mark x. 45. *The Son of man came not to be ministered unto, but to minister.* Devout women ministered to him of their substance, and he accepted of the kindness and hospitality of his hearers and his friends; but the high end of his coming was to minister, and to give his life a ransom for many.

‘ John xv. 15. *Henceforth I call you not servants, but I have called you friends.* They were indeed his servants, they called him Lord and Master, and ye do well, says he, for so I am; but henceforth I add a more honourable and intimate relation, and reveal to you as friends, the things which I have heard of my Father.

‘ John vii. 16. *My doctrine is not mine, but his that sent me.* I indeed believe and approve and teach the doctrine, so far it is mine; but, I claim attention to it upon higher ground, it is the doctrine of him that sent me.

‘ John xii. 44. *He that believeth on me, believeth not on me, but on him that sent me.* Through faith in Christ as the messenger of divine mercy, the believer ascends to God, the high and ultimate object of faith, and rests in his love.

‘ Exod. xvi. 8. Moses said to the children of Israel, *your murmurings are not against us, but against the Lord.* He thus reveals the extent and atrocity of their guilt, of which perhaps they were not fully aware.’

This interpretation is used, with much propriety in most of the instances, 1, to explain certain passages of scripture; 2, to obviate objections; 3, to correct some mistakes which Christians have fallen into; and 4, to ascertain the extent of some moral precepts.

Dr. C. does not appear to any advantage in answering the objection, which cavillers have often urged against the use of means, from a consideration that God foresees the end. It

was not necessary to perplex himself with any allusions to the doctrine of contingency, when a satisfactory answer is so very obvious; *what a man soweth, that he shall also reap.* The same effects, we are practically taught to believe, will always follow the same causes, and never take place without them, unless by the intervention of a miracle; the fore-knowledge of the effect therefore necessarily implies, in all ordinary cases, and for all practical purposes, the fore-knowledge of a previous cause; the moral certainty of the one is involved in the moral or absolute certainty of the other.

On the whole we are sorry that so much good sense has been here comparatively wasted, through the defect of that just and skilful arrangement which was necessary to give it a form of interest and utility; the reader, however, who is generous enough to forget the title of the work, and who is determined to derive advantage from it, in spite of the author's negligence, may find his account in perusing its contents.

The second volume of Dr. C.'s discourses, of which this is a second edition, was published in 1804: the former volume we have never seen.

Art. VII. *Travels through the Canadas*; containing a Description of the picturesque Scenery of some of the Rivers and Lakes, with an Account of the Productions, Commerce, and Inhabitants of those Provinces; to which is subjoined a comparative View of the Manners and Customs of several of the Indian Nations of North and South America. By George Heriot, Esq. Deputy Postmaster-General of British North America. 4to. pp. 602. 39 plates, Price 2l. 15s. plain, 3l. 5s. coloured. Phillips, 1807.

IT is not a little singular that Britain should have been obliged to relinquish those extensive colonies which were peopled by her own subjects, and governed by her own laws, yet should still be able to keep possession of an immense contiguous territory, which had been won by force of arms from a hostile nation, and which still preserves a very great resemblance to that nation, in its usages, language, manners, and prejudices. In a political view, the condition of Canada is therefore an object of much curiosity, if not of transcendent importance. Its political value depends, almost entirely, on its commercial; for in point of physical strength, it drains and divides, instead of recruiting our national resources. Its commercial value, as a colony, is not very large; with the exception of the fur-trade, it has scarcely any claim to consideration; the anticipation therefore of an event by no means improbable, that this colony will at one time be severed from its political trunk, should not be suffered to produce extravagant feelings of despondency.

The grand and striking features however of its natural scenery, and the singular peculiarities of a climate which unites the characters of the polar and equatorial regions, will always make Canada an interesting subject to the intelligent reader. It is here that nature assumes her most sublime and magnificent appearances. Her rocks, and woods, and mountains, are grouped together in forms the most noble for their magnitude, and the most enchanting by their wild and romantic variety. Lakes of immense extent, rivers of astonishing rapidity and volume, and cataracts the most awful that imagination can represent, which for so many centuries had been only witnessed by brutes and barbarians, are at length irradiated by the daylight of science, and revealed to the admiration of beings who are capable of relishing their charms. The fertility of soil, and the wonderful luxuriance of climate during the prevalence of the summer heats, which are scarcely less intense than those of the torrid zone, are remarkably reversed by the influence of winter. The forms and powers of nature are then wrapt up in impenetrable snows, the rapid course of the rivers is arrested by the keenest frost, the cataracts themselves are checked in their impetuous descent, and changed from a foaming and irresistible torrent, into an insignificant stream dashing over variegated pillars and mounds of ice.

We turned to the volume which professes to give very ample information concerning such a country as this, with no ordinary degree of interest. The author possessed considerable advantages for the execution of his task, having resided in the country for several years in an official situation, and being endowed with a talent for drawing, and consequently with habits of observing and admiring the picturesque scenery of nature. His volume certainly contains much less than we desired, or perhaps expected, of original matter; but it presents us with at least a tolerable summary of the present state of knowledge, enriched with some additional facts, respecting the British possessions in Canada, and the various Indian tribes that are scattered through the vast American continent. It might indeed have been comprised within a much narrower compass, and presented to the public at a greatly reduced price, had the print been smaller, the margin less exorbitant, and the plates less numerous. But we do not so much condemn the contrivance of the bookseller, as the folly of the public, for the existence of this fashionable tax on modern curiosity.

The two first chapters of Mr. Heriot's work are introductory, and contain an account of what fell under his notice during his voyage from Great Britain to America. He does

not however speak in the narrative style, in any part of his work, but describes the countries which he visited, in the manner of a geographer, who collects his materials from the testimony of others, rather than of a traveller who paints from the life, and speaks only from personal observation or inquiry. In these chapters we have a summary account of the Azores, describing some of the remarkable peaks, and vallies, and boiling springs; and also of the island of Newfoundland, noted for its barrenness, its misty atmosphere, and its inexhaustible fisheries.

In the third chapter our author arrives at the gulph of St. Lawrence, and carries his reader gradually up that noble river by Quebec, Montreal, Niagara, &c. till he arrives at its sources in the extensive lakes of Upper Canada. This part of the work, which occupies six chapters, is very much in the manner of a geographical survey, occasionally enlivened with descriptions of the picturesque and beautiful scenes which abound in this country, and seem greatly to have interested Mr. Heriot. It is on the whole rather dull reading; for our author finds it easier to describe his feelings, than to communicate them to the reader.

Canada is divided into two provinces, the lower and upper; of which the latter is the most extensive and the most fertile, though as yet the least populous. In Lower Canada are two considerable towns, Quebec and Montreal, which were built by the French soon after the settlement of the country. The capital is situated upwards of 300 miles from the mouth of the river, and is erected on a strong and commanding eminence, between the St. Lawrence and the small river St. Charles. This situation was selected by Samuel de Champlain, a man of enterprise and talent, who first colonised Canada, and the name of the city is said to have originated in the exclamation of one of his attendants, "Quel bec," or "Que bec," on seeing this remarkable promontory for the first time. The vicinity of Quebec is highly romantic, and exhibits many picturesque objects, of which one of the most striking is the fall of Montmorenci.

Montreal, enjoying a more favourable climate than the capital, possessing a superior fertility of soil, being very conveniently situated for the fur trade, is a favourite residence of the merchants, and is very considerably on the increase. Upper Canada does not yet contain any very considerable towns; its capital, York, or Toronto, situated in the bottom of a harbour of that name, on lake Ontario, is making a rapid progress in improvement, as is also the town of Kingston, erected in the vicinity of that lake on the northern coast of the St. Lawrence. That part of the St. Lawrence which forms a communication between the lakes Ontario

and Erie, is called the river Niagara, a name more celebrated in its application to the most stupendous cataract of the known world.

It is broken, by two islands, into three falls, the Great Horse-Shoe, Fort Slausser, and Montmorenci, the entire breadth of which is a mile and a quarter. The perpendicular descent is 150 feet, or, including the rapids above, which are 148 feet farther up the river, the entire fall is 207 feet. The Table Rock projects over the abyss 54 feet 4 inches. We shall quote two of the descriptions, which are rather bombastic than picturesque.

In descending the craggy steep, the adventurer must cling to the rock with his hands and feet, moving onward with great caution. On his arrival at the base of the cliff, he is struck by a developement of scenery, yet more awfully stupendous than that which had before been presented to his contemplation. Here nature, agitated by the struggles of contending elements, assumes a majestic and tremendous wildness of form. Here terror seems to hold his habitation. Here brilliancy, profundity, motion, sound, and tumultuous fury, mingle throughout the scene. The waters appear to pour from the sky with such impetuosity, that a portion is thrown back in clouds of vapour. The mind, expanded by the immensity and splendour of the surrounding objects, is disposed to give issue to the sensations of awe and wonder by which she is impressed, in ejaculations similar to that of the Psalmist of Israel, "Great and marvellous are thy works!!!"

'The effect produced by the cold of winter on these sheets of water thus rapidly agitated, is at once singular and splendid. Icicles of great thickness and length are formed along the banks, from the springs which flow over them. The sources, impregnated with sulphur, which drain from the hollow of the rocks, are congealed into transparent blue columns. Cones are formed by the spray, particularly on the American side, which have in several places large fissures disclosing the interior, composed of clusters of icicles, similar to the pipes of an organ. Some parts of the falls are consolidated into fluted columns, and the river above is seen partially frozen. The boughs of the trees in the surrounding woods are hung with purest icicles formed from the spray, and, reflecting in every direction the rays of the sun, produce a variety of prismatic hues, and a lustre almost too refulgent to be long sustained by the powers of vision.' pp. 171—173.

The population of upper Canada is daily receiving an accession from families belonging to the United States, who are induced to settle in this province by the richness of the soil, the cheapness of the land, and the almost total exemption from taxes. They either rent lands from British proprietors, or procure grants of their own, and take the oaths of allegiance and submission to Great Britain. The natives of the back settlements of the United States are indeed the best fitted of all mankind, by their hardy habits, and dexterity in the use of the hatchet, for settling a new country entirely overspread with forests.

In the vicinity of the lakes of upper Canada, various tribes of Indians are to be found, some of which are erratic, some domiciliated, but all are at present on friendly terms with the white settlers.

The province of Canada, like other parts of the American continent, is greatly infested with troublesome insects. Mr. H. mentions the total denudation of the isle of Orleans in two successive seasons, by a prodigious host of *locusts*, as we suppose, though he calls them *grasshoppers*. (p. 88.)

He devotes his 9th and 10th chapters to the Statistics of Canada; and considers the condition of its commerce, agriculture, and political constitution, in the various stages of its progress, from its first settlement by the French, to the present period. It does not appear that Canada was in a very thriving condition while it was under the dominion of France. The adventurers who then emigrated from the mother country to that part of the new world, were generally in a state of great wretchedness, and either dragged out a miserable existence among the woods, or made an imprudent use of the means of enriching themselves which the fur-trade afforded. The better sort of settlers were impoverished nobles, who would not degrade their nobility by engaging in any kind of traffic, and were therefore not well suited to advance the interests of an infant colony. With a view of counteracting this evil, an ordinance was enacted by Louis XIV, which empowered the nobles of the colonies to engage in commerce without forfeiting their rank or debasing their blood. Similar evils pervaded the political, and agricultural system of French Canada. The government was absolute, and undefined by any positive code, while its subordinate arrangements seem to have been formed on the model of the feudal system. The territory was divided into extensive lots, called *Seigneuries*, which stretched along either coast of the St. Lawrence, for a distance of ninety miles below Quebec, and thirty miles above Montreal, comprehending a space of three hundred miles in length. These *Seigneuries*, which might each contain from one hundred to five hundred square miles, were allotted either to lay or ecclesiastical proprietors, who were vested with considerable powers. They were authorised to hold courts of justice, and decide on all crimes committed within their district, treason and murder excepted. They levied fines from their tenants or vassals on every transfer of property, and in general exercised the prerogatives of feudal superiors. Their vassals consisted of officers of the army, and all settlers who had not the means of employing labourers of their own, and who therefore obtained small freehold leases from the *Seigneurs*. Even yet, we are told, some of these *Seigneurs* have a right to

villain service from their tenants; but the great Seigneuries have been split into a number of smaller *feofs*, by the practice of dividing the property among the younger branches of a family. In this case, the most ample share, which is allotted to the eldest son, retains the name of *Seigneurie*. There are still in Canada, according to Mr. Heriot, upwards of a hundred Seigneuries, of which the richest belong to the Catholic Church. Even some of the domiciliated savages also hold lands in the right of Seigneurs.

When Canada submitted to the British arms, its commerce and agriculture were found in a wretched condition. Since that period, both have been gradually, though not very rapidly improving. The British code of criminal law has been introduced; but the civil law has been left nearly upon its ancient footing, in conformity with the prepossessions of the inhabitants. Mr. H. gives an account, rather minute than distinct, of those alterations which were introduced by the statute of 1792, into the legislative and executive administration established under the Quebec Act of 1775. The inhabitants of Canada appear to have enjoyed but little of the advantages of equitable laws or wise regulations for promoting their internal prosperity. They are now beginning however to taste the sweets of independence, to see something like political liberty, and to emerge from the half-barbarous condition to which they had previously been restricted. From this alteration, the mother-country has possibly to apprehend a diminution of their attachment to its government, and a rising desire to shake off the yoke of subjection; for such were the circumstances that engendered the seeds of discontent in the North American colonies, and excited them at last to erect the standard of separate sovereignty. But the temper and habits of the native Canadians are not at present calculated to awaken much apprehension of this kind. They are described as an inoffensive, simple, ignorant, and indolent, people, who seek not the luxuries or elegancies of life, who have no desire for novelty or improvement, but are content to follow the practises of their ancestors, however rude and imperfect. At the same time they are not destitute of the politeness and liveliness, supposed to characterise their European forefathers. "Their address to strangers," says Mr. Heriot, "is more unembarrassed than that of any other peasantry in the world. Rusticity, either in manners or in language, is unknown even to those who reside in situations the most remote from the towns." Their favourite amusement is dancing, in which they engage with ardour, at all seasons of the year. The commerce of Canada is almost entirely in the hands of native Britons, who

seldom settle in the country for life, but are anxious to return to their native soil, in order to enjoy the fruits of their labour. The interest, consequently, of that part of the inhabitants which possesses most wealth and power, is constantly identified with that of the mother-country. The state of things was very different in the British colonies, which now form the United States of America. A mode of government had long prevailed among them, which encouraged a spirit of independence, and fostered the desire of innovation. Many of the merchants, and almost all the landholders, were native Americans; and the general mass of the people were so slightly attached to Great Britain, that they were ready, on the most trifling exigency, to shake off a connexion which was becoming disagreeable and injurious. A comparison, however, of the advantages which result to both countries from the separation, with the present state of Canada, will not be very favourable to the colonising system.

The exports from Canada, are well known; they amounted, in the year 1802, to 563,400*l.* sterling. The number of vessels engaged in the export of these and other productions of the colony, was two hundred and eleven; the quantity of tonnage was near thirty-six thousand, and the number of sailors was one thousand eight hundred and fifty. The value of the imports is not specified. The colonial revenues in this year amounted to 31,200*l.* and were derived from imposts, duties, fines on the disposal of property, and rents of lands belonging to the king. The expenditures were 43,200*l.* or a balance of 12,000*l.* against England, considered as a sovereign. By far the most important traffic in Canada, as we have already mentioned, is the fur trade, for particulars of which we must refer the reader to Mr. Heriot.

The second part of the work, comprehending at least half the volume, is devoted to an account of the manners and customs of the American Indians. This is an interesting and useful compilation, though it is not precisely in its place under the title of "*Travels*." The works which Mr. H. professes to have consulted, are "*Mœurs des sauvages Américains, par le P. Lafiteau; Histoire Philosophique et Politique, par Raynal; Lettres Edifiantes et Curieuses; Voyages de la Hontan; de la Potherie; de Bougainville; de la Pérouse; de l'Abats; Robertson's History of America; Mackenzie's Journal; Vancouver's voyages, and Religious ceremonies.*" The materials derived from these and other sources are disposed under separate heads, which are successively discussed, though in a manner not altogether free from confusion. The particulars which the author thus considers, are, the habitations, dress, and external appearance of the different American

tribes; their modes of courtship, marriage, and treatment of their women and children; their religious doctrines, and superstitious practices; their mode of warfare, and treatment of their prisoners; their commercial expeditions, and method of measuring time; their hunting and fishing, maladies and modes of cure, funeral rites, government, agriculture, and language.

Some of the tribes of North American Indians, suffer the greatest misery from their wandering and predatory mode of life; others are more provident, supplying themselves with corn, as well as the more precarious produce of the chase; this is especially the case with the Iroquois, the most civilised tribe of Canada.

The notions of the Indians on religious subjects are various, but generally very confused and imperfect. Many of the tribes worship the sun, and almost all pay homage to a principle of evil, as well as a principle of good, with a view of averting expected calamities. Nearly all believe in a future state, and some of them suppose that state will be affected by the character of the individual while living. The following general observations on the character of these savages, will recommend Mr. H. to our readers as a man of intelligence.

‘ The freedom of manners, and the uncertainty of life, from the various hazards to which it is inevitably exposed, imparts to the character of savages a species of liberality, under which are couched many benevolent principles; a respect for the aged, and in several instances a deference to their equals. The natural coldness of their temperament, admits of few outward demonstrations of civility. They are, however, affable in their mode, and are ever disposed to shew towards strangers, and particularly towards the unfortunate the strongest marks of hospitality. A savage will seldom hesitate to share with a fellow-creature oppressed by hunger, his last morsel of provision.

‘ Numerous are the defects which contribute to counterbalance these laudable propensities in the disposition of savages. Caprice, volatility, indolence beyond expression, ingratitude, suspicion, treachery, revenge, cruelty to their enemies, brutality in their enjoyments, are the evil qualities by which they are weighed down.

‘ They are, however, strangers to that restless versatility of fashion which, while it contributes to enliven, torments at the same time a state of polished society. They are ignorant of those refinements in vice, which luxury, and superfluity, and satiety have engendered.

‘ It appears somewhat unaccountable, that, possessing capacity and address to execute with neatness and dexterity many little works which are peculiar to themselves, so many ages should have elapsed, without the invention of any of those arts, which in other parts of the world have been carried to a high degree of perfection. This disregard of improvement, ought not perhaps to be imputed to them as a great defect. They have frequently expressed sentiments of surprise, that Europeans should construct edifices, and undertake works intended to endure for ages, whilst existence is so limited and insecure, that they might not live to witness the comple-

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tion of their enterprise. Their natural indolence is an effect of apathy, and induces them rather to forego the advantages which they might envy us, than give themselves the trouble necessary to procure them. From whatever source, however, this aversion to innovation may proceed, certain it is, that since their acquaintance with Europeans, the prospect of advantage to be derived from thence, has not in any degree tended to promote their industry. They have evinced a decided attachment to their ancient habits, and have *gained* less from means which might have smoothed the asperities of their condition, than they have *lost* by copying the vices of those, who exhibited to their view the arts of civilization.

It is melancholy to reflect how little benefit has arisen to the American Indians, from any intercourse that has hitherto taken place between them and the whites. Even where they are treated in the most friendly manner, and considerable pains are employed to procure them various comforts, and to improve their moral condition, they seem to resist every effort, and more frequently exhibit symptoms of degeneracy, than of improvement. That it is not impossible, however, to reclaim them from savage habits, we have convincing proof in the successful experiment which was formerly exhibited by the Jesuits in Paraguay, and in the reports which have been recently received of the progress made by certain quakers of Philadelphia in civilising some Indian tribes on the boundaries of Pennsylvania. But in both these examples, the task was at first found very difficult, and was not accomplished by mere good counsel and proffered assistance; for it was found necessary, in order to accomplish the intended reform, that the patrons of it should reside for a considerable time among the Indians themselves, and give examples of the benefits resulting from an improved state of agriculture and domestic accommodation, in their own grounds and dwellings. By these means the reluctant savages were imperceptibly led to adopt what they could not but admit to be a manifest improvement: and when it was adopted from such a conviction, there was but little danger, we hope, that it would be afterwards relinquished. The most rapid and important changes however have always been effected by religious instruction; we might quote many examples, but the names of Elliot and Brainerd, and Swartz, not to mention the invaluable labours of living apostles in different parts of the world, are unquestionable proofs that to reform the morals and mend the condition, it is most desirable to affect the heart. Success indeed may be expected with the greatest confidence and reason, from a *combination* of judicious endeavours.

Mr. Heriot's volume is not invariably entertaining, or abundant in original information; but we freely allow that it deserves the attention of the public, and may be occasionally resorted

to with much advantage, as a compilation of important facts. It would have been greatly improved, if the authorities, upon which the various particulars respecting Indian manners are founded, had been more frequently and accurately quoted.

The author's style is generally respectable for precision and melody, though sometimes inflated and inaccurate. He appears to least advantage when he assumes the character of a Natural Philosopher, to which he certainly has no valid pretensions. He speaks, for instance, of "an immense collection of waters, impelled by its own gravitation, and by the attraction of the earth;" (p. 17.) as if these were not one and the same force. And in the following passage he betrays his ignorance of the laws by which projectiles are governed;—"at this situation is illustrated the effect of an immense mass of waters, thrown from a prodigious height, after being forcibly propelled. The projectile, counteracted by the gravitative power, obliges the falling body to describe at first an *ellipse*, and then to assume the *perpendicular* direction, in which it is received into the basin." (p. 165.) The truth is, that the path of a projectile is in no part of it either elliptical or perpendicular; but is throughout in the curve of a parabola, unless when thrown directly upwards or downwards, and then it is merely in a straight line. His apparent respect for religious truth deserves honourable mention; his remarks generally indicate a sensible and benevolent mind. His descriptions, and delineations, are tolerably though not always minutely accurate; it is scarcely proper, however, to mention as a proof, that he states the St. Lawrence to be a mile wide at Quebec; one of our venerable corps had an opportunity of measuring it across the ice with a chain, and found it 1200 yards. We likewise think he states the rising of the tide too high, at 18 feet.

The plates from Mr. Heriot's drawings are a valuable addition to the work, though not unexceptionable in point of *drawing* and *perspective*; they are elegantly engraved in *aquatinta*, and give a tolerable, if not perfectly distinct idea of the beautiful scenes which they represent. The *water* in most of the falls looks too much like ice. Perhaps the most interesting is the "Fall of Montmorenci in winter."

Art. VIII. *The Criterion, or Rules, by which the true Miracles recorded in the New Testament are distinguished from the spurious Miracles of Pagans and Papists.* By John Douglas, D. D. Lord Bishop of Salisbury. 8vo. pp. 416. Price 7s. Cadell and Davis. 1807.

TO the respectable author of this work the Great Head of the Church has lately said, "Give an account of thy stewardship, for thou mayest be no longer steward." It is

many years, now, since the publication first appeared. It owed its birth to the celebrated David Hume, who, in a volume of "Philosophical essays concerning human understanding," attempted to prove the impossibility of miracles. The book made much noise; and was considered as a formidable attack on Christianity. Its author, who was a mere man of the world, and cared nothing about any religion, *might* mean perhaps nothing more than to show his ingenuity, to be talked of for bringing forth something new, and to be applauded by persons of the same spirit with himself. The idea of Hume was eagerly caught at by great numbers in the higher walks of society, whose manner of living made it exceedingly desirable for them that the Gospel should not be true. The friends of Christianity, both from interest, and affection, felt a greater alarm perhaps than was necessary, and crowded into the field of controversy. The result, however, was beneficial to the cause of truth. The subject underwent a thorough investigation, and the futility of Hume's notion was clearly demonstrated: Dr. Campbell, of Aberdeen, especially, by his "Essay on Miracles," obtained the highest honours. Among others, Dr. Douglas entered the lists, and contended with success. His book is written in the form of a letter to a person who had imbibed the palatable opinions of Hume. The Dr. reasons against his assertion "that a Miracle is a thing impossible," and proves, that if it be accompanied with sufficient evidence, it ought to be believed. His next effort is to combat an objection usually adduced,—that miracles pretended to by other religions, are as well authenticated as those which are cited in favour of Christianity. How vague and unsatisfactory the accounts of the Pagan miracles are, he renders incontestably evident. He next attacks the miracles of the church of Rome, and exposes the vanity of her pretences to the exercise of supernatural power. One cluster of Romish miracles was at that time the theme of frequent boasting among papists, and of scoffing comparison among infidels: those we mean which were said to be wrought at the Tomb of the Abbé Paris in St. Medard's church yard, in the Capital of France. This man was a superstitious and fanatical enthusiast of the maddest class: and after displaying that kind of religion which consists in the severest mortifications, macerations, and flagellations, died in 1727, according to the sentiments of the French devotees, *in the odour of sanctity*. Some resorted to his tomb for relief from their maladies: the number gradually increased, till, in the year 1731, all Paris resounded, with the fame of the miracles which were then performed. A large quarto volume, enumerating the supernatural cures, was written by a Mr.

Montgeron, who professed that he was there converted from infidelity to the Catholic faith. Dr. D. enters into a particular consideration of the subject, and shews how little occasion there was for recurring to miraculous powers in any of the cases alledged. The believers in the efficacy of Perkins's tractors would be able to bring forward hundreds of cures performed by themselves, or certainly known by them, which would make as good a figure in a book of wonders, as any of these recorded by Montgeron.

The following quotation is a specimen of the Abbé Paris's Miracles.

‘Of all the supplicants to our saint, the *Abbé de Bescheran* was perhaps the most generally taken notice of, at the time, over all Paris, as he certainly was the most constant in his devotions and agitations. This gentleman's left leg was about five or six inches shorter than his right one; and full of confidence that the blessed Deacon's power could lengthen it to its proper measure, he continued his prayers at the tomb, about six months. During this whole time, he had his leg measured every day, and daily reports of its lengthening were propagated. But alas! when the tomb was shut up, he was still lame, and is, at present (if he be not dead within these three or four years) known at Paris, by the name of the limping Abbé, *L'Abbé boiteux*. The Abbé had made himself so well known, that the bad success of his application greatly distressed the friends of our saint; however they were not without an answer, which they thought sufficient. They granted, indeed, what every body saw, that the Abbé continued lame, but if we would believe them, he was not so lame as he had been, for that, during his six months attendance at the tomb, the short leg had grown somewhat longer, and that it was likely it would, by degrees, have grown to the length of the other, had not the civil magistrate interrupted the operation of the miracle, by walling up the tomb.—In ridicule of this pretension, I have seen a whimsical calculation of the time which the *Abbé de Bescheran's* complete cure would have taken up. Reckoning the short leg to have lengthened the 24th part of an inch in six months, if it had continued to lengthen in the same proportion, he must have persevered in leaping upon the tomb for seventy two years, before he could have obtained the whole deficiency of six inches.’

Our readers may remember that the torrent of miracles and of applicants was at length blocked up by the civil power; the following lines were written on the wall which closed the Abbé's sepulchre for ever against the influence of his coffin and the hopes of his patients.

“De par le Roi—defense à Dieu
De faire miracles en ce lieu.”

In the conclusion, the Miracles of the early ages of the Christian church are examined, and the Dr. judiciously confines the divine energy to the days of the Apostles and Apostolical men; and gives up all the rest to the weakness of the credulous. He has happily succeeded in rendering his work satisfactory and entertaining.

Art. IX. *Report of a Deputation from the Hibernian Society, respecting the Religious State of Ireland*: to which is added, a Plan of the Society, together with a List of its Officers, 8vo. pp. 64. Price 1s. Williams and Smith; Burditt, Button, Conder, and Miller, 1807.

IT is curious to observe how completely most of our tourists contrive, in every place, to overlook exactly that one view of the condition of society, which it is the object of this interesting Report to elucidate with respect to the population of Ireland. Their attention has been directed to every thing comprised within the physical and civil economy of a people; to their modes of living, to their arts, their commerce, their agriculture, their canals, their buildings, their peculiar manners, and even their characteristic jests, proverbs, and ballads. Nor can any one be more sensible than ourselves of the value of every kind of information, which may assist, even in the smallest particulars, our estimate of the state and character of a nation. But we must be allowed to indulge a certain degree of wonder, that our travellers so very rarely happen to extend their thoughts to the *whole* interests of the creatures they are so attentively inspecting. We wonder it should never occur to them, while surveying the multitudes of people in a city, or a country, that, beside their being the subjects of this or the other government, and their being accommodated better or worse, and perhaps, according to a local economy peculiar to themselves, with the necessities or the luxuries of life, they are in a far more perfect manner the subjects of a Greater Governor, and want these accommodations only while they are staying a very little time in the certain expectation of removing to another country. If this view of the human condition had happened to strike the observers, it would naturally have led to some inquiries relating to the prevalence, or the absence, among the people to be described, of that religion which constitutes the recognition of the Governor to whom we have alluded, and must be the chief medium of preparation for the distant region to which they are all, as well as the observing traveller himself, to be shortly conveyed. It is not uncommon indeed to notice the existence of certain religious distinctions in a country, to inquire how many churches in any particular city are possessed by the ascendant religious denomination, and how many other places of worship belong respectively to the others, with some general calculation or guess as to the proportions which these several denominations may bear to each other, in point of numbers. But we have seldom any inquiries or statements tending to ascertain in what degree religion really and effectually prevails, to illustrate the state of the mind and of society, as accompanying, in any particular

place, the entire or partial ignorance or corruption of religion, or to suggest methods and expedients by which the friends of Christianity might hope to alleviate the greatest of all evils.

From the inattention of travellers to this most important aspect of the human condition, almost every country may, in one point of view, be regarded as *terra incognita*, and the lands immediately around us, not to say our own, offer scope to a religious traveller for a journey of discovery, in the strictest sense. Ireland especially might, till very lately, be considered in this respect, as a country little more within our knowledge than Japan, or a province of China. We apprehend the gentlemen, of whose rapid excursion through each of the provinces of that island this Report is the result, are the first who have traversed the country with the precise and exclusive view of estimating, in a very general manner of course, the religious condition of the people. They were deputed by an association lately formed under the title of the Hibernian Society, whose disinterested and very noble design it is to make the best efforts which their resources will allow, to introduce, if possible, something like religious knowledge into the ignorant and desolate parts of Ireland, by means of schools, preaching, and books. That their hopes are very humble, no one will wonder after reading this Report; but their object is such as they are persuaded will most forcibly appeal to all those individuals of the religious public, who are favoured with the pecuniary means of aiding the best cause, whose ambition it should be, that the world by their means may have a little more light when they leave it, than it had when they entered it, and whose guilt, we may add, will be manifest, if it have not. The Society cannot wish to divert one ray of this light, or one effort, or subscription, that might contribute to impart it, from the unhappy people of Tartary, Hindustan, or Caffraria; but they think their deputation has witnessed, so near their home and their patriotic affections as the sister island, scenes of misery still greater, and of ignorance but little less.

The gentlemen of the Deputation were sent expressly with a view to give some direction to the Society's first efforts, by ascertaining the parts which combine the greatest need of them with some chance of their being practicable. They rather sought, therefore, than avoided, to arrange their journeys, so as to pass through some of the most miserable districts. They travelled sometimes all together, and sometimes in two parties, taking different routes, and meeting at an appointed place. In

* S. Mills, Esq., and the Reverend Messrs. Charles, Bogue, and Hughes.

such of the cities and large towns as it came within their plan to visit, they were careful to obtain every information respecting the religious and moral state of the people in the surrounding country, and every suggestion which could afford assistance in forming the plan of their own and the Society's proceedings. The ministers occasionally preached; but this was made quite a secondary object, which they very properly chose to forego in every instance where their leading purpose, of collecting information, was to be better answered by visiting places where they could have no facilities for preaching. Their journey occupied about a month, a period which they undoubtedly felt, notwithstanding their assiduity, rather too short for their undertaking; and at the close of it they hastily digested their collected materials, of which this Report, presented to the Society, is to be considered as a very brief and general abstract. The Society will be put in possession, we presume, of the entire contents of the journals, which could not fail to include many interesting facts and curious anecdotes. In this pamphlet the travelling narrative is abridged to a very few pages, and is given only by way of preceding and introducing an able and comprehensive statement of the general result of all the particular facts and observations. This begins with a short notice of the character and physical condition of the Irish common people, and proceeds to survey the religious state of the Roman Catholics, and to estimate, with great candour and delicacy, the religious character of the Protestant Episcopalians, Presbyterians, and Methodists, with a view to calculate the influence which any and all of them may have in promoting genuine religion, especially in diffusing knowledge among the Catholics. It concludes with an honest and not exaggerated representation of the difficulties to be encountered in any attempt for the religious improvement of Ireland, balanced against those limited and only means which it is in the power of a Society of private persons to employ. The balance is not set down in the language of despondency, but it is evident, that this feeling is averted only by a reference to the divine power and predictions, which are, after all, the sole basis of confidence, or even hope, of any great change in the condition of mankind.

As the Society's design is totally clear of all political objects, excepting so far as the increase of knowledge, morality, and religion, must affect the State, by affording it the greatest possible benefits, the Deputation have but very slightly touched political topics. It was impossible for them not to observe what improvements the power of government might effect, with regard to some circumstances in the condition of the people; and their wishes that government might be induced to ap-

point some extensive plan of education, will be joined, we should suppose, by all good men ; at the same time the Society's intentions and motives are of such a nature, as cannot incur the imputation, or even the surmise, of any thing either invidious or officious, with respect to the political administration.

The subject is almost as new to the religious public, as it is important ; and we are persuaded this Report will be extensively circulated, and read with great interest. It is drawn up in a perspicuous, elegant, and very spirited manner ; and abounds with acute observations. We should apply the terms dexterity and address to the manner in which the faults of the Episcopalian Church, and the other religious communities in Ireland, are suggested or animadverted on, if we did not feel it deserving of the higher praise of enlightened liberality, and christian charity. There are, perhaps, a few instances in which we have doubted whether we could have extended our candour so far. The Deputation carried in itself a pledge of keeping clear of any sectarian partialities in its censures or approbation, as it was composed of members of four distinct religious denominations.

Many worthy persons in this country, who are almost tired of hearing expressions of pity for the Irish, are not even yet aware of the condition of the lower orders of that people.

‘ At the same time it presents more numerous specimens of extreme poverty (than England.) Few of the lower class, especially in country places, can add more than salt and butter-milk to their potatoes, and the two former articles, as it respects many families, are luxuries which they can but occasionally enjoy. *Their potatoes, however, are remarkably nutritious*, and so abundant as to prevent those apprehensions of famine, which, before the introduction of that useful root, were frequent and well-founded. Irish cottages, or *cabins*, as they are called, are, in general, most forlorn abodes. Many of them are destitute of chimnies, still more have only an awkward aperture through the thatched roof ; the prevailing want of windows makes it difficult to see the coarse furniture, or scan the features of the inhabitants ; smoke compels the better-accommodated visitant to retreat soon after he has stooped at the entrance ; and, in one gloomy apartment, parents, children, and pigs, are grouped, in a manner no less unsightly than inconvenient and unwholesome. Cleanliness, it will easily be imagined, is not characteristic of the persons whose situation is here represented. With regard to dress, it is slovenly as well as mean, not to say that shoes and stockings are rarely worn by the country people, and that children often appear without a *rag* to cover them.’ pp. 13—14.

The Deputation will forgive us for not exactly liking the line we have put in italics. It has a little the appearance, perhaps unintentionally, of wishing to palliate that barbarous system of policy, of which the existence of such wretchedness on a wide scale, in a civilised country, is an infallible proof. We

have no ground to believe that potatoes can be much more nutritious in Ireland than elsewhere.

The state of reason and religion among the Roman Catholics, especially in the inferior class, may be conjectured from the following account :

‘In the way to Sligo and Armagh, the Deputation met persons going to *perform stations*, that is, to perpetuate or regain the favour of Heaven, by paying fees, repeating *Ave-Marias* and *Pater-nosters*, and doing still severer penance, at certain wells, and other places accounted holy. A lake was mentioned, into which butter is thrown, with the hope that after this offering, the cows will yield a greater abundance of rich milk. But the head-quarters of these exhibitions is *Croagh Patrick*, a lofty hill in the county of Mayo, from which St. Patrick, the tutelar saint of Ireland, is said to have driven all the venomous reptiles of the country into the Atlantic ocean. Thousands are supposed to visit this hill every year ; many others, who are prevented from visiting it, settle for their sins by proxy, being accommodated in these matters by a hermit, who resides on the sacred spot ; and, at a stipulated price, *performs stations*, on behalf of the sick that *cannot* travel, and of the opulent that *will* not.’ pp. 10—11.

Art. X. *Cursory Remarks on some Parts of a Work, entitled “Studies of Nature ;”* originally written by M. de Saint Pierre, and translated into English by the Rev. H. Hunter, D. D. By William Cole. 8vo. pp. 68. Price 2s. Williams and Smith, 1807.

THE celebrated Roman orator, whose acquaintance with the sciences of his time was only excelled by the splendour of his eloquence, has remarked, with great truth and beauty, that *Omnes artes quæ ad humanitatem pertinent, habent quoddam commune vinculum, et quasi cognatione quadam inter se continentur*. The arts and sciences of civilised life have all a mutual relationship, and a person must not expect to attain a great proficiency in either the theory or practice of any one of them, without directing much of his attention to many others. Several, it is frequently found, nearly meet at some great truth, or form there a kind of group by points of contact more or less numerous. Hence it happens that a student cannot advantageously and satisfactorily investigate one region of human knowledge, unless he have previously explored other contiguous regions. By the perusal of popular, familiar treatises, he may indeed enjoy such a distant view of his object, as will invite him to approach nearer, and, if his mind be rightly disposed, will induce him to attain all the necessary qualifications. If his object be the study of natural philosophy, he will seek a moderate acquaintance with the principles of mathematics, and with the chief facts and doctrines of modern chemistry : for the nature and properties of attraction, heat, light, colours, the atmosphere, and its constituent gases, cannot be

investigated, or even comprehended, without a knowledge of both these sciences. In the same manner, it is impossible to appreciate the value of a proposed system of astronomy, or indeed to possess a clear notion merely of the principles of geography, without a tolerable familiarity with the rudiments of geometrical truth.

Now if St. Pierre be examined as a teacher of philosophy, by these criteria, it will be found that he does not possess even the qualifications of a *pupil*, much less those of a professor; he came to the "study of nature" without his proper instruments, and has therefore been only indulging a reverie when he imagined himself busy in investigation. The fundamental principles of his moral system pleased us as little, we remember, as those on which he thought proper to establish his philosophy. We were often delighted with his eloquence, enchanted with the scenery he displayed before us, and touched with many fine strokes of genuine pathos;—yet after all we laid down the work with a pensive feeling of its inutility, regretting that such splendid mental acquirements, of a particular cast, should have been employed in sketching a philosophical romance, its visionary architect fondly fancying all the while that he had reared a system to stand for ages, when he had fallen into blunders which would cover with disgrace a juvenile candidate for the Polytechnic school, or for the National Lyceum.

It is the design of Mr. Cole, in the pamphlet now before us, to expose the errors of M. St. Pierre, and "in the execution of this work he has endeavoured to adopt his explanations to the understanding of those, who want either the leisure or the inclination to enter into more abstruse mathematical speculations." Thus, he explains the reason of St. Pierre's mistake relative to the figure of the earth, by shewing that it is not the angle at the center of magnitude, but that at the center of curvature, which measures the degrees in the terrestrial arc, and that the length of a degree increases or decreases with the radius of curvature. He shews the fallacy of this author's remarks, on the conclusions deduced from the vibrations of a pendulum in different latitudes; his ignorance of the nature of central forces; his equal ignorance on the subject of barometrical admeasurements of altitudes, and of the constant parallelism of the earth's axis: and then he completely refutes St. Pierre's hypothesis relative to the tides, by contrasting it, partly with the true theory, and partly with the observations of Lord Mulgrave during the voyage for discoveries toward the north pole, as well as by observing that it is founded upon a completely false assumption respecting the figure of the earth,

and therefore must necessarily be erroneous. The pamphlet concludes with some very proper remarks suggesting the due regulation of the "study of nature" in a moral sense, and the necessity of a revelation of the will of God.

Mr. Cole displays, throughout the essay, a competent acquaintance with mathematical science, and he has occasionally exhibited much ingenuity in refuting the erroneous positions of this elegant sciolist; more ingenuity indeed than we think it was worth while to throw away upon such a subject, for the "studies of nature," in a mathematical point of view, are really beneath animadversion. We shall not, therefore, extract any of those passages which our author employs in the direct pursuance of his design. But there is so much truth, novelty, and importance, in one of his general observations, that we should be inexcusable if we omitted to lay it before our readers.

' Here then let us pause, and reflect a little. Had *M. de Saint Pierre* duly considered the facts and contemplated nature as it really is, he might have discovered beauties transcending by far, all the visionary systems of the most exalted genius: for even in the figure of the earth, we may trace the footsteps of infinite power, wisdom, and goodness! We here see, that the *protuberance of the equatorial regions, was not formed BY, but FOR, a centrifugal force.* It is as evident that the earth was created in a spheroidal form, in order to accommodate it to a diurnal rotation, as that the eye was made for seeing, or the ear for hearing. Had the torrid zone been created *a little higher, or a little lower,* it would in the latter case have been *overflowed,* and in the former *deserted* by the ocean. Or, had the velocity of the earth's diurnal motion, or the time of its rotation, been either greater, or less, similar effects would have been produced. Who then, that considers these things, can ascribe this configuration of the earth to a fortuitous concurrence of discordant elements? Who can be so blind as not to discover in it the effects of consummate design? Or who can view the harmony that exists between the various parts of this vast machine, and not be constrained to exclaim, "O Lord, how manifold are thy works, in wisdom hast thou made them all!"

In shewing the extravagance of St. Pierre's estimate of the effects of solar heat in the equatorial regions, and describing the phenomena of the seasons in the torrid zone, Mr. Cole remarks,

' It is very *probable* that the obliquity of the ecliptic upon which these phenomena depend, is such as to produce to the inhabitants of the earth in general a maximum of advantage."

A gentleman of his correct and well-disposed mind, will, we doubt not, be much gratified to learn, that this is not only *probable*, but *certain*, as it has been established on the authority of demonstration, in the fourth chapter of Keill's "Examination of Dr. Burnet's Theory of the Earth."

Art. XI. *Dialogues on various Subjects*. By the late William Gilpin, A. M. Prebendary of Salisbury, and Vicar of Boldre, in New Forest. Published by his Trustees for the Benefit of his School at Boldre. 8vo. pp. 537. Price 9s. Cadell and Davies. 1807.

MR. Gilpin seems to have impressed his own character on all his works; but it is particularly conspicuous in the volume now before us. It would be impossible, we think, on reading it if published anonymously, to doubt that the author was a man of elegant literature, though not of laborious erudition of contemplative habits, though not of profound thought, of amiable and modest piety, though not of singular theological acuteness or devotional fervency, of a philanthropic temper and pursuits, though not of energy or enterprise. An intelligent reader might also discover, not perhaps that he lived in Hampshire and was vicar of Boldre, but at least that he was in holy orders and accustomed to a country life. We have a high respect for Mr. Gilpin's character, though without much disposition to class him in the first or second order of human intellects: we have also been much gratified with his book, and shall proceed immediately to introduce it to our readers as a very pleasing and useful companion,—one that will give them no trouble in finding out its meaning,—that will rather turn quite away from any chasm or obstruction of intellectual difficulty, than run the smallest risk by attempting to climb, to leap, or to dive,—that is too candid, too well informed, and indeed too undecided, to offend them with dogmatism, and much too prudent to lead them into momentous error. It may be necessary to warn them against construing the remarkable clearness and simplicity of the style, into shallowness of disquisition; or if they cannot avoid perceiving it occasionally, against charging it too harshly on a Writer of Dialogues.

The introductory dialogue points out some obvious maxims in this line of composition; recommending that the interlocutors do not exceed three, and that these be real historical characters, or modern fictitious ones, that the individual propriety, and the costume of the times, be preserved, and that the conversation be moderately long.

The first dialogue displays, in a very pleasing, perspicuous, and natural form, the *pro* and *contra* arguments on the subject of a public education. The speakers are Archbishop Tenison and Lord Somers; the latter is decidedly the most vigorous and plausible arguer, though he takes the wrong side, as we should deem it, of the question. In this respect, and throughout the dialogue, the propriety of character is very well preserved; it was natural that he should defend a system of public education which tends to qualify the pupil for engaging early in

public life ; the Archbishop seems to dwell more on the consideration of moral character, and to feel more sensibly the dangers which it encounters in public seminaries. They come to a kind of compromise, under the mediation of Sir Nathaniel Digby, which is thus explained in the worthy Prelate's letter to a friend who had consulted him.

' Sir Nathaniel, having heard what we both had to say, with his usual discernment moderated between us. He told us handsomely, that there was too much argument on both sides of the question to give up either. My lord president, said he, has shown so strongly the necessity of an early introduction to the world, that I think it cannot be overlooked in education. At the same time, turning to me, you have pointed out so many gross corruptions in the general management of schools, that I think we must be very wary how we trust our children in any of them.—Let me then propose a compromise. Chuse the most virtuous school you can—where the head is not neglected ; but where the heart is more attended to ; and where religion is made more an object than learning. Here let your boy continue, till he is twelve, or thirteen : In five or six years he will have shaken off the ideas of the nursery ; and have gained some knowledge, both of the world, and of himself. About that time, sooner or later, his passions begin to rise ; and that is the critical period, when I consider the vices of schools both in the way of knavery, and sensuality, to be the most mischievous. Hitherto they have made little impression. This is the time then, (applying himself to me) when your scheme should take place. If you can find a good tutor, you will certainly, by placing your son under him, I think, reap the advantage in point of morals—and in my opinion in point of learning also. I know not, added he, what you classical gentlemen may think, but it appears to me a very great waste of time, to lay it out on acquiring the *proprieties*, and *elegancies* of a dead language ; which is nearly all that our public schools profess. For myself, I own freely I lost much time in those pursuits, which I have since found of little or no advantage to me.'

This is undoubtedly a safe compromise ; first a *good* school, and then a *good* tutor, is a very unexceptionable process of education. But it is to be apprehended that, in proportion to the "knowledge of life," which our privileged youth obtains, he will have "paid value" for it, and be disposed to employ it amiss. A public school loses its boasted advantage, (that of being a mirror of life,—of resembling the state of the world, instead of reforming it) if it is a *good* one,—if the principles of Christianity are made to prevail, and vicious practices are prevented. Admitting that the particular application of each system shall be good, it is not very material which of the two is adopted ; for that goodness will consist in the exemption of the particular application from the general evils of the system, i. e. a diminution of the difference between them ; the results will be nearly the same. This compromise therefore does not settle the general question, nor is it possible perhaps to settle it. There are some benefits peculiar

to a large school, some to a moderately large one, some to a very small number of pupils, some to an education strictly domestic; and these on the whole are respectively attended with peculiar and almost inseparable disadvantages. The practical principle should certainly be, to choose that system of which the disadvantages are the least formidable, that for instance in which they would be of an intellectual rather than of a moral kind, and to discover that particular adoption of it where they are best avoided or overcome. The very best great school that can be conceived, appears to us much inferior to the very best private seminary—admitting but few—under a competent tutor—at a distance from their families. In such a situation the faculties and passions are sufficiently capable of developing themselves, and are sufficiently exposed to constant observation and controul. There is the greatest opportunity for cultivating religious principle and accommodating instruction to the individual capacity, while there is the least opportunity for vice to expand, or indolence to shelter itself, without detection. Such a system of tuition, it must be confessed, is completely beyond the reach of the multitude; if it be desirable for the individual to have a good tutor, it is especially desirable for the public to have a good schoolmaster.

There is ample occasion for comment on some parts of this dialogue; but we have already transgressed.

The next dialogue is between two imaginary persons, Mr. Willis, a clergyman, and Sir Charles Bennet, a well-disposed but sceptical young man; the subjects are the divinity and atonement of Christ, the objections to which, as being contrary to reason, Mr. W. forcibly and elegantly refutes. We shall copy some good remarks on heathen sacrifices.

‘Let me endeavour to show you, says Mr. W. that the atonement of Christ is not an *unreasonable* doctrine, because the reason of man hath admitted many things, which bear a strong resemblance to it. He then asked Sir Charles, what he thought of heathen sacrifices?’

‘I never considered them (replied Sir Charles) with any attention: but, in general, I classed them among the follies, and absurdities of heathen superstition.

‘Perhaps, said Mr. Willis, that is not considering them so philosophically, as the subject demands. You must be sensible, that the heathen sacrifice was often considered in the light of an atonement. *Piaculum* is so common a word used in expressing it by classic writers, that it may almost be called a synonyme. Sacrifice was certainly a very strange rite; and how the offering of the life of an innocent animal, to appease the anger of an offended God, came into practice, not only among this, or that people, but among almost all the nations of the earth—may truly be matter of just speculation. At the beginning of the bible we have an account of this rite, which appears to have been derived from God himself. I suppose no better origin of it can be assigned. For my own part, I am of opinion,

that it was one of those preparatory means, which God used to introduce the gospel, and to make the idea of an atonement more familiar. You must either, I think, accède to this supposition of its origin—or, if you suppose it merely of *human origin*, you must allow, that the idea of an atonement is not so wholly opposite to *human reason*, as your argument supposes: but that mankind had, from nature, some idea of the necessity of a sacrifice for sin.

‘Sir Charles candidly allowed, there was force in the argument.

‘And there is much more force in it, (continued Mr. Willis) when we consider the Jewish ritual. I am not entering (said he) into any proof of the divine legation of Moses, or of the authenticity of the Jewish scriptures: all I would wish to call your attention to, is this. Here is a nation established under the discipline of very uncommon rites and ceremonies; almost all of which point at the idea of an atonement. The expositors of this law led the people to consider all these rites as emblematic types; and taught them to expect, that all these sacrificial ideas should be realized in some future time (which too was prophetically marked out with great precision) by a person, who should arise under the name of the Messiah, or the Redeemer. Accordingly, at the appointed time, this Redeemer appears, and completely fulfils all those shadowy representations in the several circumstances of his death. My argument extends only to consider the wonderful agreement between the types, and the completion of them.

‘I think (said Sir Charles) there is something like a fallacy here. The authors of the new religion being desirous to establish themselves on a good basis, wisely accommodated their system to the rites and ceremonies of a religion which had long subsisted; prudently strengthening their own building, by raising it on an old stable foundation.’

‘I beg your pardon; (replied Mr. Willis) it was not the *friends* of the new religion, that made this nice application of types; but the *enemies* of it: and what is more, they did it unwittingly. They were themselves the very persons, (by what strange infatuation are mankind sometimes led!) who put Jesus to death; and by that means fulfilled, without intending it, the sacrificial types of their own institution.’

Some of Mr. W.’s reasonings are liable to an abuse which he certainly did not intend, that of representing the redemption of Christ as only such in a loose metaphorical sense.

The second conversation between these gentlemen, on *prophecy* and *miracles* as evidences for Christianity, is represented to have had a very salutary effect on the Baronet, which his subsequent intimacy with Mr. Willis confirmed into a decisive change in his opinion and character; a neat remark is introduced respecting the allegation of ambiguity against the prophecies.

‘Had the prophets spoken with that plainness you wish, and in direct terms declared, that at such a time, for instance Christ should be born at Bethlehem—that, at such a time, he should suffer death—and so forth—what would have been the consequence? All who were concerned, to avoid the force of the prophecy, would have taken every means in their power to frustrate its effect; and the Deity must have interposed by a con-

stant train of miracles. This would have given an entire change to the argument; and would have turned the proof from prophecy, which God intended, into a continued series of miraculous events, which God did not intend. But, as the case now stands, all candid people, even while the prophecies remained yet unfulfilled, saw ground sufficient to rest their hopes upon them, obscure as they were; and in succeeding times many of them were fulfilled by those very persons, who wished most to counteract them; and really did not know, that they were themselves accessory in completing them, till their own act, in the completion, stared them in the face.

There was sufficient occasion, in this dialogue, to explain *why* the gospel testimony is not received, and to unfold the *reason* of men's unwillingness to examine its evidence or admit its declarations.

In their third conversation, *on the mischief of propagating disputed tenets*, Mr. W. censures Dr. Priestley, and all others who controvert received opinions which are not of bad practical tendency; this qualification will quite set aside his maxim as a rule for controversialists. He mentions incidentally the opinion of "some religionists," that faith can only be obtained by the immediate influx of the grace of God, for which men are to *wait*, &c.; we do not think him at all happy in correcting this notion.

'It seems to be the general doctrine of scripture, that, although *evidence* should be the *foundation* of our faith, we cannot make that faith effectual to a good life, without drawing the grace of God upon it through prayer, and our best endeavours.'

If our author had given himself the trouble of considering *what* is the object of faith,—*what* it admits on evidence,—he would have seen that it *must* be the effect of divine influence operating to overcome the obstinate unwillingness of man to receive divine truth, and that it *must* have the consequence of producing "a good life."

As the names of the individuals and sects, who "believe themselves full of the Holy Spirit," and disclaim all human learning, are not mentioned, we cannot pretend to vindicate "these illiterate itinerants" from Mr. Gilpin's censures; we can only consider them, like their condemners, as imaginary beings.

The same personages, on another occasion, chat over *the advantages of a town life and of a country life*; it was a good subject for desultory and familiar conversation, which was not compelled to lay down precise distinctions, or issue in practical rules. They agree that London is favourable to the cultivation of the mind, and the country to the improvement of the heart. There is a beautiful, if not faultless, digression on natural music.

‘I much doubt, whether artificial music can at all find so ready a way to the soul, as natural sounds. It lingers about the ear; and though it may sometimes, no doubt, make its way to the heart, yet, in general, I believe, it stops at the vertible.

‘Whereas nature’s sounds, through some imperceptible channel, generally find a way to the heart. Whether she entertain us, with an air among rustling leaves—or a blast in the forest—or she sweep the billows of the ocean—or animate the concert of the grove—or play a bold solo on some rushing cascade, varying its notes as the gale approaches, and recedes—still there is something which strongly affects the soul, that is in unison with it; and raises raptures, and flights of enthusiasm, I believe, far beyond the power of any artificial sounds. I once had an intention to compose the history of *natural music*. I should have taken in the whole compass of nature—animate and inanimate. The two elements of air and water, are the only instruments of music that belong to inanimate nature. Of fire we make no musical use, except as it furnishes the grand, and awful notes of thunder. The element of earth has no place in a musical scale; though some speak of the hollow sounds, which mountains emit.

‘But if the musical powers of inanimate nature are few, and confined, we have ample amends from the extended scale of notes in animal life. The fish indeed is mute, and the reptile has little musical power.—But the beast, the bird, and the winged insect, are all harmonious.

‘After I had thus gotten my instruments together, I should next have considered the powers of each. Thus, for instance, the musical powers of water are wonderfully great.—The prophet Ezekiel describing the harmony of heavenly voices, can find nothing so apt to compare it to, as the *sound of many waters*. And St. John, struck with the beauty of the idea, makes the same comparison two or three times. From the melodious trickling of the stream, as it slides down the rock, and falls among the pebbles below, to the stunning sound of the cataract, what a variety of notes intervene?—These incidents, and others that occur in the river, give it a very extended gamut. The sea is as much varied, as the river: from the gentle swell which just breaks with faint murmur upon the beach, to the tremendous roar of the ocean-wave bursting in all its violence and foam against the fractured side of some rocky promontory.—The music of the air too is equally varied—from the whisper among the trees, while the blast rises, swells, and dies away, to the furious storm which shakes, and agitates the oaks of the forest.—In this way I should have considered the powers of all the other musical instruments of nature. I should then have discriminated their various modes of harmony; and shewn their effects on the different dispositions of the human mind.’

On the subject of *duelling*, a neighbouring gentleman, Colonel Brett, is admitted to the *conversazione*; it is an amusing and judicious dialogue, enlivened more than any other with pertinent anecdotes.

These gentlemen are succeeded by the excellent Bishop Wilson of Sodor and Mann, and an imaginary friend, Mr. Langton, whose son is “*preparing to enter into holy orders*.” It did not apparently form any part of their creed, that *decided piety*

was necessary for a clergyman; the good sense and good disposition of young Langton being admitted, it was presumed that no other qualification was indispensable, or else that every other would follow of course. The Bishop is made to say, "But, as it is *impossible* for men to live up to a perfect rule of duty, the gospel has *promised* a gracious atonement for repented sin, through the death of Christ." The expression *impossible*, is, we fear, but too true; but it was wrong to let it pass in a way that seems to palliate the depravity of man, and to represent the atonement as, after all, "*not of grace, but of debt.*" There are many good hints in this dialogue, but there is besides so much vagueness of sentiment and ambiguity in expression, that we cannot by any means commend it as unexceptionable. Who would venture to acknowledge or disown such a creed as this?

‘It appears to me, on laying the whole scheme of the gospel together, that its grand intention was, to restore man to that purity he had lost by the fall; that a holy life, therefore, is the great point to be insisted on;—*faith* the means; and the *merits of Christ* to make up our deficiencies.’ pp. 294, 295.

We were amazed with the character of the "*sound orthodox churchman.*"

‘The orthodox churchman makes it his business, (*tooth and nail* as they say) to defend every thing that is established. The government of the church of England is faultless.—The education of its members, in our universities, such as cannot be improved. Its liturgy is perfect; creeds, and articles, cannot be amended; pluralities are defensible; and the unequal provision of the clergy, right, and as it should be. Now, though I should despise the man who should become a member of our church, without thinking it *good on the whole*, yet I could not but suspect the sincerity of him, who would persuade you, there is *nothing but good* in it.’ pp. 299, 300.

The two following pieces, on the *character of a clergyman who made a conscience of every thing*, and that of another, *who made a conscience of nothing*, are narratives not wholly void of instruction; Mr. Gilpin's notions were rather more lax, than our concern for his integrity would have wished, with regard to subscribing the Articles. These pieces, and one or two besides, should have had another revision.

The dialogue on the *Fine Arts* is between Sir Philip Sidney and Lord Burleigh, in which the former obtains a very easy victory; his main principle is, that the arts do not introduce, but follow luxury, and that they are beneficial channels for disposing of superfluous wealth.

In the dialogue on the *Infliction of Divine* [Providential] *Punishment*, a Dr. Lucas converses with his parishioner Mr. Hales, with intentions somewhat more commendable than his

success; in a subject of this kind it may be easier to censure than to correct, but we have not room to do either.

The three last dialogues, maintained by Dr. Lucas with his parishioners, are sensible, and likely to do good. That on the *Inequality of Ranks* is the most ingenious; it is generally sound in its moral and political principles, though its intention, to defend the existing state of things against a dissatisfied man, could not be fully executed without sophistry. The dialogue with a griping worldly-minded farmer might be usefully adopted, after some improvements, as a "cheap tract." The last, against *Indiscriminate Alms-giving*, would be rendered still more cogent by a revision of the Poor Laws.

It was not necessary that these dialogues should be original, profound, or learned; they are ingenious and elegant, natural and well supported; they are of an amiable spirit, and generally of an useful tendency.

Art. XII. *An Attempt to display the Original Evidences of Christianity, in their genuine Simplicity.* By N. Nisbett, A.M. Rector of Funstall.—pp. 216. Price 5s. White, 1807.

A GOOD Scripture critic is a valuable companion to every minister of the Gospel. But if there be one class of men more than another which needs a large portion of religion, to preserve them from whims and fancies, and a more than maternal fondness for some new-born offspring of their own brain, which they are incessantly urging every reader to caress, it is that of critics on the Sacred Scriptures. Scarcely will there be found a department in sacred literature, in which so many have gone astray, by losing sight of the great end for which the study of the oracles of God should be undertaken. A man of much natural sagacity, of solid learning, of profound reverence for God, whose heart glows with love to the Redeemer and a tender concern for the salvation of men, when he applies his talents to sacred criticism, will prove an inestimable blessing to the Church of God. The labours of such a man as Vitranga, will verify the truth of this remark. But when a person is destitute of these moral and intellectual qualifications, especially if it should be of the former kind, he is spending his time to a sad purpose, and mournfully beguiles unstable souls and inexperienced youths in holy orders. From all such critics we fervently pray, in the words of our venerable Litany, "Good Lord deliver us!"

In the number of Scripture critics we are to rank Mr. Nisbett; his volume does not answer to its title, as it contains but a small portion of matter which bears on the evidences of Christianity. It appears rather to be a collection of remarks and criticisms on various parts of the New Testament. The

darling object of his book is to prove, that the Gospel history is to be considered as a history of the great controversy between our Lord and the Jews, concerning the true nature of the Messiah's character. He supposes that the whole body of the Jews expected the Messiah to be a temporal Sovereign invested with worldly honour and dominion; and that the doctrine and life of Christ were peculiarly designed to destroy this false and dangerous opinion. Worldly people, no doubt, whether they be Jews or Christians, will never look for any thing better than a worldly kingdom, and a worldly church decorated with ample temporalities: but such as are spiritual, will be expecting from their Messiah spiritual blessings, and the kingdom of Heaven. Can Mr. N. suppose, from the joy expressed at the appearance of Christ in the Temple, that Anna, the prophetess, expected to be made a countess, or good old Simeon a duke? or that they thought the infant Saviour would become a mere temporal prince? If the twelve disciples entertained an idea that their master would be clothed with earthly power, it was in subordination to his spiritual kingdom, and to his glorious design of bringing the nations into subjection to God and to his Christ.

Mr N. contends, with some eagerness, and with an apparent conviction of his success, against the Bishop of London, respecting the meaning of the 24th chapter of Matthew, in which the coming of Christ is so fully represented. He is, we are sorry to see, infected with the disease of many of his brethren, an atrophy; and can study the scriptures assiduously without turning them to any spiritual account. He squeezes together, and pinches up into a corner, and confines to some particular circumstance or event by which his system is supported, expressions of a general nature, evidently designed for the instruction of mankind in every age. Because Michaelis and Less, two dashing German theologues, do not believe the inspiration of the Apocalypse, Mr. N. appears to think himself excused too. But how does this agree with his subscription of the thirty-nine Articles?

If our readers knew what persons of our vocation suffer from tedious books, they would not blame us for telling Mr. N., that all he had to say on his proposed theme might have been comprised in, at least, half the space; and for intreating that, the next time he appears before the public, he will have mercy upon our patience, study brevity, and keep to his text.

Art. XIII. *The Trial of Robert Henshaw, Esq* Custom Master of Bombay, on an Information exhibited at the Instance of the Honourable the East India Company, for Corruption in Office, 8vo. pp. 325. Price 7s. 6d. Edinburgh, Laurie; Black, Parry and Co. 1807.

AFTER a most laborious investigation of evidence, lasting three days, Mr. Henshaw was found guilty, on the statute 33 Geo. III. c. 52. of receiving from an obscure native merchant a *present* of 17,840, rupees (2,230l. sterl.) for privately permitting the exportation of grain from Bombay, contrary to regulations proposed by himself, adopted by the government, and rendered absolutely necessary by a scarcity in 1804, that threatened to issue in an absolute famine. The punishments enacted by the statute are, peremptorily, forfeiture of the amount of the present, § 62; and at the discretion of the court, fine, imprisonment, and banishment from the East Indies, § 140. In his address to Mr H. on pronouncing sentence, Sir James Mackintosh, the Recorder, took occasion to elucidate two general principles which commonly regulate discretionary punishments. We think it right to copy his remarks, as exhibiting very luminously that elegant, liberal, and philosophic mind, for which the British public has given him credit.

The reasons urged by the jury, he observes, in mitigation of punishment,

‘ Are reducible to two principles, which are of such importance in the regulation of discretionary punishment, that I shall take this occasion briefly to unfold them.

‘ The first is, that where, from the different circumstances of the various cases, punishments apparently equal would be really unequal, it becomes the office of the magistrate to correct that real inequality.

‘ In the application of this principle, it is evident, that whenever the natural consequence of the offence has been more than usually painful to the offender, the magistrate may superadd a less than usual penalty; or, in other words,

‘ Whenever the natural punishment has been greater, the legal punishment may be less than in ordinary cases.

‘ It is, in like manner, no less evident, that whenever an individual, from the peculiarities of his character or situation, must feel, with more than ordinary severity, the ordinary measure of legal punishment, the magistrate ought to reduce the penalty below that ordinary measure. A disgraceful punishment, for example, is not the same to different persons; it may be little to the obscure; it is nothing to the infamous. A painful punishment is not the same to the robust and the feeble; a pecuniary punishment is not the same to the rich and the poor. The same imprisonment which would be death to one man, might be only a trifling inconvenience to another. It is by the steady application of these principles, that we shall, I trust, at length discover to the natives of this country, that they live under equal laws, of which the yoke is easy, and the burden light; but which would not be equal, if under pretence of an external and fallacious equality, they were to involve, in undistinguished confusion, all the shades of guilt;

and all the circumstances of delinquency. The jury have, therefore, with strict propriety, spoken of the consequences which must result to you, whatever may be the judgment of the court; of your age, of your family, of your embarrassed circumstances.

‘ The second general principle to which I have alluded, is, that the dispensation of criminal justice ought, as far as possible, to be a school of every other virtue, and certainly ought never to treat, with disregard, the moral sentiments which are the best auxiliaries of law, and which are, indeed, more extensive and uniform restraints on immorality than penal law can be. With a view to this principle, the jury have very properly spoken of your age, of your long and hitherto faithful services to the public, and I add, the ample testimony borne to your character, by so many respectable persons: for men must be taught to value character and public services, by the regard shown them even in punishment. They never, indeed, can be set off against guilt: they may be so overpowered by evidence, as not to prove innocence; but they must always mitigate punishment.

‘ It is also in the highest degree for the honour of justice, and for the interest of mankind, that courts should show an example of that tenderness towards age, which is one of the few virtues even of barbarians themselves. All feebleness is the natural object of compassion; but none of the charities of human life deserve more to be cultivated, than the compassionate regard for age. The helplessness of infancy, is full of the joyful ideas of innocence and hope; it allures the feelings towards it, and it has little need of being recommended to our sympathy by authority and discipline. But the weakness of age, without these attractive circumstances, and these cheerful prospects, has more need of these kind sentiments, and less natural means of inspiring them. Good men, therefore, cultivate a peculiar reverence for the virtues, and a strong disposition to look with mercy on the faults of advanced years; and wise tribunals will not be forward to weaken, by their example, such most useful and amiable feelings.

On the two principles which I have endeavoured to illustrate, depends the greater part of the exercise of judicial mercy, which never can be morally considered, either in princes or inferior magistrates, as matter of mere favour, but which is in truth governed by principles as invariable, though not by rules so precise, as those which regulate strict justice.

In this sense, therefore, it is said by our great national poet, with as much justness and depth of thought, as beauty of expression and tenderness of feeling, when he personates an advocate pleading for mercy before judges,—

I am an humble suitor to your virtues:

For pity is the virtue of the law,

And none but tyrants use it cruelly.

I hope I shall be justified by these considerations in what I am about to say.

‘ Over the punishment fixed by the statute, the court has no power: I dare not expose infirm health to the dangers of long confinement: I dare not encroach on the portion of declining years, and of innocent infants: I dare do no more than I must do:

‘ In execution of the 62d section of the statute, this court doth, therefore, order and adjudge, that you, Robert Henshaw, do pay a fine of 17,840 rupees, being the amount of the presents found by the jury to have been

received by you, and that you be imprisoned till you make payment of the same.'

'Sufficient security being offered the above sum, it was accepted in lieu of immediate payment, by the crown; and the defendant was forthwith discharged.'

It was no little disappointment to us, to find that only a meagre sketch is here afforded of this enlightened magistrate's charge to the jury, which occupied a period of *eight hours* in the delivery.

The forms of proceeding were similar to those of the English courts. The trial, we hope, will have a favourable effect on the public mind in India, and the publication of it in England may be a good hint to persons undertaking official situations in the company's service.

Art. XIV. *The Student and Pastor*; or Directions how to attain to eminence and usefulness in those respective Characters. To which are added, A Letter to a Friend upon his Entrance on the Ministerial Office; and An Essay on Elocution and Pronunciation. By John Mason, M. A. Author of a Treatise on Self-Knowledge. New edition, with additions; and an Essay on Catechising, By Joshua Toulmin, D.D. 8vo. pp. 244. Price 4s. boards. Symonds, 1807.

IT was natural for us to regard this new edition of a very useful compilation, with some degree of apprehension, not much unlike that which is felt on receiving an esteemed friend from Charlestown or Malaga, whose arrival one would cordially welcome were it not for a little anxiety and suspicion concerning his cloaths. With regret we add, that a very slight examination was sufficient to confirm our scruples, and that, in our official capacity, it is quite impossible for us to give this publication "a clean bill of health." We should not have disliked Dr. Toulmin's peculiar opinions the more, while we certainly should have rated his ingenuousness higher, if he had disseminated them in a form less liable to the imputation of artifice and cunning. It is no good symptom in "rational Christians," to adopt the same method of insinuating obnoxious principles, which is so frequently to be found in the infidel *Encyclopedie*. We shall give the reader a specimen; Mr. Mason says,

'The great advantage of being alone is, that you may chuse your company, either your books, your friend, your God, or yourself. There is another will be ready to intrude, if not resolutely repelled. By the turn of your thoughts you may detect his entrance, and by what passage he stole in. You may know him by his cloven foot. And you have the best precept, exemplified by the best precedent, how to eject him*.

* See James iv. 7, compared with Matt. iv. 10.

' Here (says Dr. T.) it may be proper to refer the reader, who has not considered the question concerning the existence, power, and influence of the devil, to "An Inquiry into the Scripture Meaning of the word "Satan." 1772. Mr. Simpson on the words Satan, *Διαβολος*, &c. T.'

On most of the tenets which distinguish Unitarians from the great body of professed Christians, Dr. T. takes occasion to introduce some gentle, unoffending suggestions of his own; but he seems to prefer the more liberal and modest way, of recommending the reader to consult publications which unfold his views with greater clearness and force, than it was either decorous or politic to do himself, on such an occasion.

We suppose there may be reasons for suggesting the following consolatory sentiments to some of the Doctor's clerical friends:—

' Not by immediate and visible effects only, are we to judge of our success. Though *no careless sinner should be awakened and converted*; many enlightened, serious, and virtuous Christians may be confirmed, comforted, and edified.' p. 159.

Dr. T. says, "that the profession of faith made at baptism, ought to be confined to the fundamental article which discriminates a Christian from a Jew, or a Mahometan, or any other religious profession; that is, an acknowledgement of the Divine mission of Jesus of Nazareth." p. 103. Surely Dr. T., and the other writers who have said the same thing, ought to know that Mahometans *do* acknowledge the Divine mission of Jesus. It is not many months ago, that we met with a learned and intelligent Turk, who had been much surprised to find himself more of a Christian, as to his reverence for Christ, than a certain Socinian writer, who was discoursing with him in the hope of effecting his conversion to Unitarian Christianity. It is scarcely necessary to state, that this laudable experiment completely failed; and that evidence is still wanting to confirm the bold assertion, that nothing so much obstructs prevalence of the Christian faith among the Mussulmen, as the tenet of the Redeemer's divinity.

The Supplement on Catechising, by Dr. Toulmin, is sensible, but imperfect. He speaks with approbation of the system adopted by "the great Mr. Peirce," "the design of whose method was to teach children to reason, to believe nothing without proof," &c.—the effect of whose method, we add, has been to loosen the principles, and secularize the habits, of many dissenting communities in the West of England;—and the mischief of whose method is gradually wearing out, through the decided natural tendency of Socinian congregations to decay. If there were no moral impediments in the juvenile

breast to the perception and recognition of moral truth, the spirit of this method would be truly commendable; on the contrary, such impediments do exist, and this method is calculated to increase them.

Respecting the merit of Mr. Mason's performance, it is almost needless to speak; the three pieces which compose it are the result of considerable reading, and of accurate and intelligent observation of life; they are judicious, concise, comprehensive, and methodical. The qualifications for church-membership among Dissenters, which Mr. M. would accept, are rather more lax, we apprehend, than experience has shewn to be desirable. Some other slight exceptions might be made to his work; but its eminent utility, on the whole, induces us to wish that it may be reprinted, in a way that would not excite his indignation if he were living. To employ his popularity and his labours in the propagation of sentiments that he had abhorred, he would consider as not less a violation of generous feeling and Christian morality, than to have sent him into company, as a man of acknowledged loyalty and honour, with a label of sedition or calumny slyly fastened on his back.

Art. XV. *Report of the Committee of the African Institution*, read to the General Meeting on the 15th of July, 1807, together with the Rules and Regulations which were then adopted for the Government of the Society. 8vo. pp. 78. *Gratis*, of Mr. Macaulay, Secretary, Birchin Lane. 1807.

THE design of this Report is to confirm the public attention which was excited so eminently at the first meeting of the African Institution, into permanent patronage; to obviate the difficulties which uniformly are made to start up, in proportion to its magnitude and value, against every projected effort of philanthropy; and to prevent any misconception of its nature by a comprehensive sketch of its principles and plans. It exposes the absurdity and inconsistency of the attempts which have been so often made to exclude the African negroes from the rank of rational, moral, and improveable beings; and not only refutes the objections which have been derived from the failure of the Sierra Leone experiment, but demonstrates very satisfactorily the encouragements which that experiment exhibits, and the advantages which it will yield, to the African Institution. We deem it more proper in every respect to refer directly to this intelligent and interesting report, than to introduce it at greater length on our pages. We are confident that the benevolence and sound wisdom of the following general rules will be so clearly manifest to all our readers, and will engage their support so powerfully, that it must be quite

unnecessary for us to expatiate on the lively interest we feel in the objects of the society, the warmth of our concurrence in its plan, or the cordiality of our hopes for its prosperity.

‘ To prevent misconception concerning the views and measures of the African Institution, it may be proper in the very first instance to declare, that it is the Society’s fixed determination not to undertake any religious missions, and not to engage in commercial speculations. The Society is aware that there already exist several most respectable Institutions formed for the diffusion of Christianity, and means not to encroach on their province. It may also be proper to premise, that it will naturally become the duty and care of this Society, to watch over the execution of the laws, recently enacted in this and other countries, for abolishing the African Slave Trade ; to endeavour to prevent the infraction of those laws ; and from time to time to suggest any means by which they may be rendered more effectual to their objects ; and likewise to endeavour, by communicating information, and by other appropriate methods, to promote the Abolition of the African Slave Trade by Foreign powers.

‘ The means which it is proposed to employ for the purpose of promoting civilization and improvement in Africa are of the following kind.

‘ 1. To collect and diffuse, throughout this country, accurate information respecting the natural productions of Africa, and, in general, respecting the agricultural and commercial capacities of the African Continent, and the intellectual, moral, and political condition of its inhabitants.

‘ 2. To promote the instruction of the Africans in letters and in useful knowledge, and to cultivate a friendly connection with the natives of that Continent.

‘ 3. To endeavour to enlighten the minds of the Africans with respect to their true interests ; and to diffuse information amongst them respecting the means whereby they may improve the present opportunity of substituting a beneficial commerce in place of the Slave Trade.

‘ 4. To introduce amongst them such of the improvements and useful arts of Europe as are suited to their condition

‘ 5. To promote the cultivation of the African soil, not only by exciting and directing the industry of the natives, but by furnishing, where it may appear advantageous to do so, useful seeds and plants, and implements of husbandry.

‘ 6. To introduce amongst the inhabitants beneficial medical discoveries.

‘ 7. To obtain a knowledge of the principal languages of Africa, and, as has already been found to be practicable, to reduce them to writing, with a view to facilitate the diffusion of information among the natives of that country.

‘ 8. To employ suitable agents and to establish correspondences as shall appear advisable, and to encourage and reward individual enterprise and exertion in promoting any of the purposes of the Institution,’ pp. 68—71.

Art. XVI. *The Danger of reading improper Books*; a Sermon preached in the Rev. John Goode's Meeting, at a monthly association of congregational Ministers and Churches in London, Oct. 8. 1807. By the Rev. John Clayton, jun. pp. 44. Price 1s. Black and Co. Williams and Co. 1807.

THE purport of this discourse is so congenial with the design of the *Eclectic Review*, that we are happy to regard it as a sanction, afforded by the authority of the pulpit, to the admonitions of its pages. We therefore consider the respectable body by whom the subject was dictated, and the animated preacher who fulfilled their appointment, intitled to our best acknowledgements for the additional weight which they have thus given to the moral tenor of our labours.

From the well known narration in Acts xix. 19. of the triumph obtained by the preaching of the apostle Paul, at Ephesus, over a mercenary attachment to degraded science, Mr. Clayton takes occasion to inquire, *What are those books which may be deemed improper? Wherein consists the danger of their perusal? What considerations may be adduced to guard persons against the injurious practice?*

The first of these inquiries, it is evident, affords ample scope for important and discriminative observation, and we conceive that many of Mr. C.'s readers will wish that he had elucidated it in a more ample manner. After a few remarks, he brings it to conclusion, by stating that, "*All those books are in a greater or less degree improper, which tend to undermine the truth, or oppose the holiness of Divine Revelation*" However just this proposition may be in itself, we fear that, as an answer to the question instituted by the plan, it is too general to produce the effect at which the preacher unquestionably aimed. His hearers must have possessed a considerable share of previous information, on the state of literature, in order to perceive in what respects the *truth* and *holiness* of revelation were opposed in many books comprehended in the terms of the definition. The direct violations indeed of those sacred principles are, in some, obvious to the most superficial attention; but to such Mr. C. did not mean to restrict his animadversions, as he doubtless does not consider them to be the most dangerous. Multitudes of others, harmless in outward appearance, are made the channels of the most determined assaults, and the mischief produced is, perhaps, in proportion to the degree in which the approach is concealed. Under every form of knowledge and entertainment, the poison of vice and error is so proffered in disguise, that few have the sagacity to discover, and the discretion to reject it. Even in *religious* families, to proscribe every production, the partial tendency of which may on strict principles be said to be antisciptural, would be a vain effort. All that remains, therefore, for the divine or moralist to effect, is, to lay down clear and practical distinctions, so as readily to disclose the latent evil, and fortify the unwary against its consequences. Such distinctions it may not be so difficult to ascertain, as some will suppose. A consideration of the religious and moral tenor of too many popular works will, we think, furnish the characteristics of *classes* of books which may justly become objects of reprobation both from the pulpit and the press. Thus, it may be determined, that those books are *improper*, which give partial views of the divine character, and misconstrue the end of the divine

government; which tend to invalidate the authority, and subvert the doctrines of revelation; which lead to false estimates of the moral condition of mankind, whether in a rude or civilised state; which inculcate unjust notions of the strength and capacity of the human faculties; which give undue importance to the less momentous objects of human pursuit; which hold up fallacious views of human obligations; and which weaken a sense of the awful nature of a future state, and present unfounded grounds for confidence of happiness in it. We are sensible that an adequate discussion of this or a similar plan, could not be expected from Mr. C. in a single sermon, but it will shew our reasons for thinking that a more comprehensive method, than he has adopted, was necessary to give effect to his own intentions. A brief analysis of the subject, accompanied with a few pointed remarks shewing the way in which such charges were imputable to travellers, historians, writers on education, critics, philosophers, and even divines, might perhaps have been rendered compatible with the bounds of a discourse, and it would, we presume, have produced a more distinct impression upon the minds of his hearers. It would likewise have proportionally shortened his labour under the next branch of discussion, which might have been confined to a precise delineation of the results produced by *improper* reading, upon the religious character, the social usefulness, and the present and future happiness, of those who indulge in it.

In following his own method, the preacher is led by the second inquiry to make many pertinent and forcible reflections, drawn from an attentive observation of life, upon the consequences of an attachment to works of sceptical criticism and of fiction; to the drama; and to the inferior productions of licentious wit. Excellent as his remarks undoubtedly are, many of them are more applicable to the preceding branch of the discussion, than to the present. Such an arrangement would have enabled the preacher to treat this *main topic* of his discourse *independently*, so as not to leave his reasonings, which his plan required to be general, exposed to the exceptions which may be taken from their present connection with individual subjects.

The considerations adduced under the third inquiry, from the doctrines, obligations, and privileges of Christianity, and the concluding address to persons in various spheres of action, are such as ought to make their way to the heart of every reader; and they place the author in a very advantageous light, as an affectionate, faithful, and zealous minister of the gospel. These qualifications are indeed conspicuous throughout the discourse, which is peculiarly distinguishable for its fidelity and fervour. We are glad to hear that before we have been able to announce the first edition, the second is in the press; for we wish it an extensive circulation, and recommend it to be put generally into the hands of youth, as a seasonable corrective of that disposition, which often leads them to gratify a prurient curiosity at the price of irreparable injury to moral and religious principle.

It would be ungrateful in us, to omit noticing Mr. Clayton's handsome recommendation of our work to the favour of the public. We feel the compliment, and shall be happy to retain a place in his esteem.

Art. XVII. *The Goodness of God* ; a Poem. To which are added Pious Meditations for every morning and evening in the week, with an Accompanying prayer ; with Important Considerations, and Advice to the young unmarried man and woman. By William Neville Hart, formerly Captain in his Majesty's 79th Regiment of Infantry. 8vo. pp. 100. Price 10s. 6d. *The profits of this work will be presented to the Magdalen Institution.* Jones, Paternoster-Row, 1806.

IT is pleasing to hear a young man, just escaped from the tumults and vices of a military life into the bosom of domestic tranquillity, thus congratulate himself : " Young as I am in a life of religion, yet even now dare I to the world avow, that there is attendant on the fixed resolve of obeying God's commandments a sensation far superior to all that was ever felt by a light mind in the flush of festivity, or amidst the triumph of wit."

With respect to the poem, the plan is desultory, the sentiment deficient in spirit and precision, and the versification usually heavy ; the following lines are a favourable specimen.

' O! if my pen, in justice to my theme,
 Could make one sinner tremble, turn one soul
 From vice to virtue's laws, from woe to peace,
 From death to life, from endless misery
 To blessed immortality ; how mean
 The blazon'd pages of a monarch's fame,
 Details of battles, and of kingdoms won,
 Of deeds heroic, when compared with mine,
 How poor !—O Thou, who fashion'd (st) me from naught,
 Harden'd my bones within my mother's womb,
 And made me what I am, inspire my thoughts
 With Thy most holy spirit ; grant me grace
 To quell the workings of a restless mind,
 And dedicate my ev'ry thought to thee.' p. 3.

We would admonish Mr. H., in the most friendly manner, against what is no unlikely consequence of comparing his present pious and happy dispositions, with the sins and vanities which he has abandoned—against a complacency in his own righteousness, and a dependence on his own merit for acceptance with God. We cannot spare such lines as the following, from an enlightened member of the English church, who professes to rejoice in the *grace* and *mercy* of God, and in *redemption* by Christ.

' O may my future deeds for past atone,
 Blot the sad records from the book of life,
 And make me worthy of the sight of Thee !'

If Mr. Hart can find, any where in the Bible, a precedent for *such* a prayer, or an acceptance of *such* a mode of atonement, we retract our censure.

The high price of *half-a-guinea* for this very inconsiderable performance, will doubtless confine its sale, and therefore the possibility of its usefulness, within narrow limits ; we do not approve of *such* a mode of levying contributions even for so beneficent an institution as the Magdalen, and we doubt not that its impropriety will be sufficiently demonstrated by its

Art. XVIII. *Encouragements to Exertion for the spread of the Gospel.*
The substance of a Sermon, preached at Northwich, Sept. 17, 1807,
at a general meeting of the Cheshire Union. 8vo. pp. 34. Price 1s.
Stockport, Northall; London, Williams and Co. 1807.

THE Cheshire Association was formed "for evangelizing the dark parts of the country, by means of Itinerant Preaching;" the nature of this design is well stated in the following words:

"Our great design is, to bring men to learn of him who was meek and lowly in heart, and take his yoke upon them; to receive him as the promised Messiah; to depend upon him alone for salvation, as the only Redeemer of sinners; to follow him as their pattern whithersoever he goeth. Rev. xiv. 4. In proportion as this end is obtained, we expect all that is noble in principle, and all that is valuable in character, to follow. From the plain and simple preaching of *Jesus Christ, and him crucified*, we look for all these great and glorious effects. These are the means that God has blessed; and, with his blessing, we gladly anticipate the cheering prospect of converted profligates—happy families—flourishing churches—agreeable neighbourhoods, and a tranquil world!"

All good men must of necessity wish abundant success to endeavours so benevolent, especially as they are not to interfere with the labours of other serious Christians of any denomination. Mr. Evans's sermon, from 1 Chron. xxviii. 20, is sensible, appropriate, and well arranged.

Art. XIX. *A Brief Memoir of Mr. George Hall*, late a Student in the Congregational Academy at Homerton, who died January 5th, 1807, in the 19th year of his age. Together with a Selection from his papers, containing Maxims of Conduct and Self-Government, Extracts from his Diary, Letters, and Essays. 12mo. pp. 72. Price 1s. 6d. Burditt. 1807.

THIS exemplary young man unhappily left his biographer but a short task to perform; he had undergone but a brief though efficacious discipline, and was speedily perfected for heaven. The Memoir which commemorates his short-lived excellence, will have a salutary effect, we hope, on every reader; it is drawn up with great propriety, and breathes the same pure intelligent and holy spirit of piety which it attributes to Mr. Hall. "His religion," we are told, "was of a description the most completely opposite to cold formality, ignorant enthusiasm, or ostentatious profession. He [It] was a lively, bright, and fervid flame; pure, retiring, silent, self-denying, active, and influential. It penetrated his whole soul, it elevated and sanctified his whole character, and it furnished instruction and holy incitement to all who had the happiness to know him." p. 6. His character is well drawn out in the Memoir, and is verified by the Extracts from his Diary, his Maxims of Conduct, his Letters, and four sensible Essays on the following topics; the proper means of obtaining a spirit of general concern for the cause of Christ—the importance of acquaintance with the Scriptures, especially to a candidate for the ministry—the importance of Prayer, especially to a Student for the ministry—Christian Patience. Some cautions against the use of wine, by healthy and young persons, founded on the Brunonian theory, but "deserving of universal attention," constitute a fifth Essay. In lay-

ing the pamphlet down, and reflecting on the eminent usefulness which might have been expected in the course of a career thus hopefully commenced, it would be impossible to suppress a very deep and melancholy sigh, by any other reflection, than that "to die is gain," "to depart, and to be" *even now* "with Christ is far better."

Art. XX. *Bartholomew-Day Commemorated.* A Discourse on the Use of Persecution in the Furtherance of the Gospel. Intended to have been preached August 24, 1807, at the desire of the Committee for establishing a General Union of the Independent Churches. By S. Palmer. Published at the request of several Ministers. 8vo. pp. 35. Price 1s. Conder, 1807.

THE circumstances which prevented the intended delivery of this sermon are not explained; we have no doubt that, if known, they would appear to be perfectly honourable to the worthy preacher, and the respectable body who solicited his services. The sermon is very appropriate to that doubly dishonoured day which it commemorates. It points out the several ways in which persecution, especially that of the Dissenters, has operated to "the furtherance of the Gospel," (Philipp. i. 12);—by exciting attention—manifesting the influence of religion on the character of the sufferers—promoting, by their example, the activity and fortitude of others—freeing the persecuted church from unworthy members—furnishing peculiar opportunities for usefulness—perfecting the character and qualifications of ministers—scattering them into distant beneficial situations. These topics are often pleasingly illustrated. Mr. P. then adverts to the folly of persecutors, the presiding wisdom of God, and the obligations of modern Christians to fortitude, to gratitude, and to activity. The performance will undoubtedly be read with pleasure and benefit, especially by those who are best acquainted with the preacher's character and literary labours.

Art. XXI. *The Preceptor and his Pupils; or Dialogues, Examinations, and Exercises on Grammar in general, and English Grammar in particular.* For the Use of Schools and private Pupils. By George Crabb, Master of the Commercial and Literary Seminary [Camberwell]. 8vo. pp. 203. Price 3s. 6d. bds. Boosey. 1807.

THIS writer, we apprehend, is a sensible instructor of youth, and his book may afford many useful hints to persons of the same important profession. His "grand aim has been to establish in the minds of learners a clear and positive distinction between words and things;" for which object the examinations and dialogues are well calculated. These dialogues should rather be adopted as a model for temporary examinations, than as an exercise to be learned and repeated by rote; for the memory, in children, rarely consults the understanding. The other exercises may be used in their present form; and the dialogues may be read with advantage, though not with the full effect of original and unprepared examinations. All catechetical instruction is comparatively useless, where it is only deposited in the mind, without being kneaded and incorporated into it, by the assiduity of the teacher.

Art. XXII. *Glorious Hope for a lost World*, 12mo. pp. 24. Price 6d. Williams and Smith. 1807.

WE are not informed who is the author of this tract, and are, therefore, desirous to think that he means well. This, however, is all the merit we can award him; for we fear that he has so expressed his meaning as to expose it to dangerous misconception. The limits of the parallel drawn between the type and the antitype, in the words of our Saviour, are clear and precise: "*As Moses lifted up the serpent in the wilderness,*" — "*even so must the Son of man be lifted up.*" The end to be answered is as plainly marked out; "*that whosoever believeth in him should not perish, but have eternal life.*" If the author, in his comment on the passage, intends more or less than is warranted by the word *believe* throughout the Scriptures, he is to be pitied either for his ignorance or his presumption; if he means exactly the same, he is to be blamed for the loose and incautious way in which he has delivered his sentiments.

Art. XXIII. *Poems*, by E. Somebody. 8vo. pp. 113. 4s. 4d. Colbert, Dublin; Longman and Co. 1806.

IT is not Everybody, we are sure, that could have written these poems, which may please Anybody, and can injure Nobody. 'Somebody,' we suspect, has occasionally assumed a tone of melancholy, if not a name, that does not properly belong to him; but our concern is with the Poems. They run with elegance, and glow with feeling, though they do not soar with sublimity, or blaze with imagination. The subjects are chiefly of a pensive and tender cast, but respectably delicate in expression, and harmless in tendency. Several of the short poems are well adapted for music; we shall transcribe a specimen.

MY PILLOW.

' When sick of the world, and forgotten by all,
Who in pleasure and grief are remember'd by me,
When the tear that by pride was forbidden to fall,
Escapes when unwitness'd by any but thee.

' When others have buried their sorrows in slumber,
And e'en misery sleeps on her pillow of stone,
When I am condemned the sad hours to number,
And seem to inhabit the world alone.

' Then in thee false deluder I seek consolation,
And sue for the balmy oblivion of sleep,
But thou giv'st it such horrors of fancy's creation,
As make it a pleasure to wake and to weep.'

Art. XXIV. *A Plan for the Establishment and Regulation of Sunday Schools*; to which is prefixed, an Address to the Public, on their Importance and Utility; with an Appendix, containing ruled Forms of Books for keeping a methodical Account of the Scholars. 8vo. pp. 48. Price 2s. 6d. bds. Kent, Hatchard, Button.

THIS "Plan" is compiled and published under the auspices of the Sunday School Union, and will be found, we doubt not, extremely well adapted to promote the purposes of those valuable establishments.

Their utmost usefulness will certainly not be understood or realized, unless some methodical account is regularly kept of the progress and conduct of the scholars. Books, properly ruled and adapted for this purpose, of which specimens and explanations are given in this production, are to be procured of the Society's bookseller. The Managers and Teachers of Sunday Schools, who may not find it desirable to adopt the whole of this plan in its specified details, will nevertheless employ their time very well in the examination of it.

Art. XXV. *A Philosophical Inquiry into the Cause, with Directions to cure, the Dry Rot in Buildings*. By James Randall, Architect, pp. 64. Price 3s. J. Taylor, 1807.

MR. Randall attempts to develop the theory of that curious disease in wood, which is known by the name of the Dry-Rot, and which commonly proceeds, in spite of every remedy, to destroy the organization and coherence of the infected substance. We do not think his philosophy very satisfactory, partly owing perhaps to some obscurity in his expressions; but his practical remarks deserve attention. He supposes a fungus to be the cause of the evil, its seeds constantly floating in the air, ready to vegetate wherever they find a favourable situation and temperature.

The oxydation of the surface of wood, by nitric acid, or fire, or both, he seems to think an infallible "remedy," or, more properly, preventive, as no funguses will grow on a surface so prepared.

Art. XXVI. *Catechisms for Children*, adapted to their different Ages and Capacities, and designed to lead them gradually to the Knowledge of Scripture Doctrine, and Christian Duty. Compiled by Anthony Kidd, (Cottingham 12mo. pp. 40. Price 4d. Williams and Smith.

IF the increase of forms of catechetical instruction may be considered as a proof of increasing attention to the religious education of youth, we hail it as an omen of good to the cause of truth and holiness. While we acknowledge our decided preference for certain old standards of knowledge, and think it unnecessary to deviate from them, we do not wish to discourage endeavours to prepare the understanding for using them with effect. Of such a kind is the little work under our notice. The two first parts are taken from Dr Watts, and therefore need not our praise: of the third we can cheerfully observe, that it is compiled with a becoming adherence to the truths of the Gospel, and a due attention to the influence which they are designed to produce in the heart.

Art. XXVII. *L'Ile des Enfants; histoire veritable*. Par M. de Genlis. 12mo pp. 99 Price 2s. bds. Boosy, 1807.

THIS *conte moral* is said to be founded on fact; it describes the colonization of a little island, not very far from Warsaw, in 1775, by the children of Count Sulinski, who, it is also said, have been since dispersed into different parts of Europe. The tendency of the story, if not very vident, or useful, is harmless. The expression "*Dieu Sait*," &c. p. 23, is a wretched attempt at humour, to say nothing of its moral impropriety.

ART. XXVIII. SELECT LITERARY INFORMATION.

On January 1, 1808, will be commenced a new work, intitled, *The Poets*: designed to comprize the Writings of every Author, whether original or translated, whose productions have received the stamp of public approbation.

The works of each author will be separately paged, so that the purchaser may arrange them in volumes to suit his own judgement, or may form a selection of the works of those authors whose style and subjects may be most congenial to his own taste, without being incumbered by an expensive range of volumes: and in the instance of losing any volume of an edition of the poets, whether in octavo or eighteens, he may, by means of these editions, complete his set at a trifling expence.

To accommodate every class of readers, it will be published in several forms, sizes, and prices, and will blend accuracy and elegance with an economy hitherto unexampled.

The first edition will be on an exquisitely beautiful superfine yellow wove vellum royal paper, hotpressed, printed in an unrivalled style of typographic excellence, and published in monthly volumes, at five shillings each.

The second edition will be the same in every respect, except that it will be printed on a beautiful demy. This will be published in monthly parts, at three shillings each.

The third edition will be printed in a superior manner, on a good paper, and be published in weekly numbers, price sixpence each.

These editions will be printed in double columns, like Dr. Anderson's *Complete Edition of the British Poets*.

The fourth edition will be printed in eighteens, in a superior style, on superfine vellum paper, in parts, at one shilling each, hotpressed, forming a series of pocket volumes; and

The fifth edition will be printed on a fine royal paper, in thirty-twos, presenting the only complete miniature edition that has ever been submitted to public patronage, at the very moderate charge of sixpence each number.

The expence of these editions will be, at least, fifty per cent. under that of any other; and the type, cast on purpose, will be of so bold and distinct a form, as to

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obviate the inconveniences experienced in reading works printed on so small a type as to be scarcely legible, except to the very strongest sight.

As a specimen, Pope's Translation of Homer's *Iliad*, complete, will be published on January 1, 1808, at the following prices:

Royal edition, one volume, 8vo. 5s.

Fine demy edition, one part, 8vo. 3s.

Demy edition, four numbers, at 6d. each, 2s.

Eighteens, five numbers, at 1s. each, 5s.

Thirty-twos, six numbers, at 6d. each, 3s.

This will be followed immediately by the *Odyssey*, Pope's *Original Works*, Milton, Dryden, Gay, Thomson, Collins, Shenstone, Gray, Young, &c. in a style of equal elegance and economy.

In a few Days will be published, *Outlines of English History in Verse*, by Mrs. Rowse; with a frontispiece designed by Masquerier; price 3s. 6d.

An epitomised translation, by a lady, of Bojardos Orlando innamorato, in twelve books, will soon be put to press.

A new work will shortly be published, intitled, *The Policy of Great Britain in respect to the Foreign Corn Trade*.

A satirical Poem, in four cantos, under the title of *Dei Larvæ*, or a Visit to the Terrestrials, is ready for the press.

A volume of Sermons is in the press, by the Rev. William Agutter, A. M. Chaplain and Secretary of the Asylum for Female Orphans. Several of them were preached before the university of Oxford.

Mr. Aston, author of the *Manchester Guide*, has in the press a *Lancashire Gazetteer*, describing every parish, town, village, river, &c. in the county of Lancaster.

The second edition of the Rev. J. Clayton's *Sermon on the Danger of Improper Books*, will be speedily published.

A splendid edition of Dr. Doddridge's *Family Expositor*, to be comprised in four volumes, 4to. is in the press, and the first part will appear on the 1st of January, 1808.

Oxonia Depicta, or History of the Colleges and Halls of the University of Oxford, will soon make its appearance; it

ustrated by a series of picturesque and architectural views, by Storer and Greig.

The sixth portion of Mr. Nichols's History of Leicestershire is expected to appear about Christmas.

Mr. Beatson is preparing the seventh and eighth volumes of his Naval and Military Memoirs, and they may shortly be expected.

The Rev. C. Wordsworth is preparing for publication, an Ecclesiastical History, containing the lives of eminent persons connected with the history of religion, from the reformation to the revolution.

Mr. Jesse Foot, executor of Arthur Murphy, Esq. has just finished a Life of that Writer, compiled from his original papers, which will be published in the course of the winter.

Mr. R. H. Cromek, the engraver, having made very diligent search for Anecdotes and MS. Remains of the celebrated Robert Burns, in all places where he had resided, has had the good fortune to obtain as many as will form an 8vo. volume by way of supplement to his Life.

Mr. Malkin is undertaking a very large and important work on British Biography, to be arranged in chronological order.

Mr. Francis Lee proposes to publish by subscription, in a regular series, Translations, in poetry and prose, of the Greek Authors on Morals, History, Chronology, Geography, and the liberal Arts and Sciences in general; with select notes, corrections, prefaces, lives, illustrations, &c. The work is estimated to make twenty closely printed octavo volumes.

The Strabo of the late Mr. Falconer, so long expected, is now nearly ready for publication, in two folio volumes.

Mr. Elmsly is engaged in a critical edition of Sophocles, which is to contain collations of the best manuscripts and editions, with a text carefully collated from both.

Mr. Sowerby, No. 2, Mead Place, Lambeth, author of "British Mineralogy," "English Botany," and other esteemed works, will shortly publish a new Arrangement of Colours, to shew the most proper mode of mixing them, by a new, most natural, and simple method, for Mineralogical, Vegetable, and Animal Descriptions or representations: showing the means of producing the primitive and prismatic tints, (from light, through all possible variations and mixtures, to brown, black and darkness,) with a chromometer for the primitive tints, and a chromatic scale or list of colours, and also a list of coloured substances necessary for painting in water or oil.

The work is to be printed on wove royal, in 4to. with a handsome type, and hotpressed, with eight or ten plates, at a guinea. Those who desire the work are requested to send the subscriptions, as Mr. S. thinks the uniformity and nature of such a work require that a large number should be executed at once, that no one may be disappointed.

He is also preparing, a Concise Prodromus of the British Minerals in Mr. Sowerby's Cabinet, as a sort of essay towards a new, natural, and easy arrangement, with references to the author's British Mineralogy, made for the use of those who will find British mineralogy more useful for a library than a travelling book. Mr. Sowerby having found no consistent reason, generally speaking, for the foundation of any former system, presumes to offer this, rather to learn the sentiments of the public on such a system, allowing for errors, which he hopes to have corrected by their discernment.

In the press, Thoughts on a General Union of the Congregational Churches, occasioned by an Address from the London Committee to Ministers and Churches of the Congregational order, in a Letter to the Gentlemen of the Committee. By a Friend to the Union.

The works of the late Dr. Kirwan, Dean of Killala, are preparing for the press, and expected to be published in London in the course of the winter.

A translation of Berthoud's Art of Managing and Regulating Watches will shortly appear.

Dr. Carey has in the press, a new edition of his Latin Prosody Made Easy, with considerable additions and improvements, particularly in the part which treats of the different species of verse. An abridgement, for the use of schools, will be published at the same time with the larger work. The Doctor has also in the press, Scanning Exercises for Young Prosodians.

When the late Mr. Gilbert Wakefield published his Proposals for a Greek and English Lexicon, a gentleman who had for a considerable time been employed on a similar work, desisted from his labour, on the supposition that Mr. Wakefield's work was ready for the press. But as it appears from Mr. Wakefield's Memoirs, that he had not proceeded much further in the collection of materials than his interleaved Hedericus, which has been destroyed by fire, that gentleman has now resumed his own work, and will in a short time present the public with a copious and accurate Greek and English Lexicon.

This Month will be published, in two large Quarto Volumes, the fifth Edition, wholly re-written and enlarged, containing 109 Engravings, pr. 6l. 6s. in bds. The Complete Farmer; or general dictionary of Agriculture and Husbandry; comprehending the most improved Methods of Cultivation, the different Modes of raising Timber, Fruit and other Trees, and the modern Management of Live Stock; with Descriptions of the most improved Implements, Machinery, and Farm Buildings.

Essays on the Natural History and Origin of Peat Moss; the particular Qualities of the substance; the means of improving it as a soil; the methods of converting it into manure, and other economical purposes to which it may be subservient; &c. By the Rev. Robert Rennie, Kilsyth. In 8vo.

To be published this month. Elements of Science and Art: being a familiar Introduction to Natural Philosophy and Chemistry. Together with their application to a variety of elegant and useful Arts. By John Ineson. A new Edition considerably enlarged, and adapted to the improved State of Science, by Thomas

Webster. In 2 vols. 8vo. with thirty Plates.

In a few days will be published, to be continued annually, the Gentleman's Mathematical Companion, for the year 1808.

The Historical and Romantic Ballads, edited by Mr. Finlay, are now nearly ready for publication in two volumes 8vo. The greater number of these ancient Poems have never before been published. Prefixed are some remarks on the early state of Romantic Composition in Scotland.

The tenth and last volume of Bishop Hall's Works will be ready for the Subscribers and the public in the course of January, when also separate Editions of the Contemplations, (2 vols.) Practical Works, (1 vol.) and Devotional Works, (1 vol.) will be published.

Dr. Hawker is engaged in revising his "Commentary on the Bible" for a handsome Edition in 8vo. with the text, to be published by subscription.

A Pack of Religious Cards, containing serious and improving Anecdotes, intended as helps to serious conversation, will be published between this and Christmas.

ART. XXIX. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

A General View of the Agriculture of Devonshire, drawn up for the Board of Agriculture and Internal Improvement; by Charles Vancouver, 8vo. 15s.

BIOGRAPHY.

The Life of George Washington, Commander in Chief of the armies of the United States of America, in the war which established their Independence, and First President of the United States; by David Ramsay, M. D. of Charleston, South Carolina, Member of Congress in 1782—1785, and Author of the History of the American Revolution, 8vo. 9s.

Characteristic Anecdotes of Men eminent for their Genius and Learning, from the reign of Henry VIII. to the present time, 8vo. 10s. boards.

Struggles thro' Life, exemplified in the various Travels and Adventures in Europe, Asia, Africa, and America, of Lieut. John Harriott, formerly of Rochford in Essex, now Resident Magistrate of the Thames Police, 2 vols. 12mo. 14s. Portrait.

The Life of George Morland, Painter,

with Remarks on his Works, by G. Dawe, royal 8vo. 12s.

CHEMISTRY.

A Dictionary of Chemistry and Mineralogy; with an Account of the Process employed in many of the most important Chemical Manufactures; to which are added, a Description of Chemical Apparatus, and various useful Tables of Weights and Measures, Chemical Instruments, &c. by A. and C. R. Aikin. 2 vols. 4to. 5l. 13s. 6d. Fifteen Plates.

The Chemical Catechism, with copious Notes, a Vocabulary of Chemical Terms, many useful Tables, and a select and enlarged collection of instructive and amusing experiments. By Samuel Parkes, General manufacturing Chemist. The second Edition, with very considerable Additions, 12s. bds.

HISTORY.

History of the Ancient Borough of Pontefract, by B. Boothroyd, 8vo. 10s. fine paper 15s.

LAW.

Remarks, Critical and Miscellaneous, on

the Commentaries of Sir William Blackstone; by James Sedgwick, Esq. Barrister at Law. Second Edition, 12s. boards.

MEDICINE.

Researches, Anatomical and Practical, concerning Fever, as connected with Inflammation. By Thomas Beddoes, M. D. 8vo. 8s. 6d.

Observations on Emphysema, or the Disease which arises from an Effusion of Air into the Cavity of the Thorax, or Subcutaneous Cellular Membrane. By Andrew Halliday, M. D. Member of the Royal Medical and Natural History Societies of Edinburgh, and Fellow of the Royal Highland Society of Scotland. 8vo. 5s.

Remarks on the Reform of the Pharmaceutical Nomenclature, and particularly on that adopted by the Edinburgh College. Read before the Liverpool Medical Society. By John Bostock, M. D.

The Physician's Vade Mecum, being a Compendium of Nosology and Therapeutics for Students. By the Rev. Joseph Townsend, 10th Edition, small 8vo. 4s.

MISCELLANIES.

Oxoniana, or Anecdotes, Historical, Antiquarian, and Biographical, compiled chiefly from Original Manuscripts in the Bodleian and other Libraries, at Oxford, 4 vols. small 8vo. 11. 1s.

A new Translation of the Arabian Nights' Entertainments, Part I. 2s. fine 5s. to be completed in Eight Parts.

Travelling Recreations, comprising a Variety of Original Poems, Translations, &c. By William Parsons, Esq. 2 vols. small 8vo. 11. 1s.

Gulliver and Mauchausen outdone, by Peter Vandergoose, or Truth to try the Patience of a Stoic. 12mo. 4s. 6d.

NATURAL HISTORY.

The Naturalist's Cabinet; containing interesting Sketches of Animal History, illustrative of the Natures, Dispositions, Manners, and Habits of all the most remarkable Quadrupeds, Birds, Fishes, Amphibia, Reptiles, &c. in the known world, regularly arranged and illustrated by Sixty-six fine Engravings, taken from Subjects contained in the Work. 6 vols. 8vo. 21. 14s. A few Copies of the same Work, with Plates in Colours, 31. 18s. boards. Also another Edition in 6 vols. 12mo. 11. 10s. boards.

POETRY.

The Harp of Erin, or the Poetical Works

of the late T. Dermody; edited by J. G. Raymond. 2 vols. small 8vo. 14s.

The Fourteenth Volume of Dr. Anderson's Edition of the British Poets; containing Francis's Horace, Garth's Ovid, and Lewis's Statius. Royal 8vo. 11. 1s.

Ancient Historic Ballads, containing 1. Richard Plantagenet. 2. The Cave of Mora, the Man of Sorrow. 3. The Battle of Flodden. 4. The Hermit of Warkworth. 5. Hardyknute. Small 8vo. 5s.

Lectures on the truly eminent English Poets, by Percival Stockdale, 2 vols. 8vo. 11. 1s.

POLITICS.

A Standard of the English Constitution, with a retrospective view of Historical Occurrences before and after the Revolution. By James Ferris. 12mo. 6s.

The Policy of the New Blockading System refuted, with Observations on the present Stage of the War. 2s. 6d.

THEOLOGY.

The Danger of reading improper Books; a Sermon preached in the Rev. J. Goode's Meeting, at the Monthly Association of Congregational Ministers and Churches in London; Oct. 8, 1807. By the Rev. John Clayton, jun. 1s.

Discourses, Moral and Religious, adapted to a Naval Audience. Preached on board his Majesty's Ship the Tremendous, John Osborn, Esq. Commander; in 1802—1804; by the Rev. Robert Baynes, L. L. B. 8vo. 12s.

The Uncertainty of the Morrow; a Sermon by the Rev. John Owen, M. A. 8vo. 1s.

An Attempt towards a Statement of the Doctrine of Scripture on some disputed Points, respecting the Constitution, Government, Worship, and Discipline of the Church of Christ. By Greville Ewing, 12mo. 2s. 6d.

A Discourse on the Use of Persecution in the Furtherance of the Gospel. Intended to have been preached August 24, 1807 at the Desire of the Committee for establishing a General Union of the Independent Churches. By S. Palmer. Published at the Request of several Ministers, 1s.

TOPOGRAPHY.

The New Picture of Edinburgh, being an accurate Guide to the City and Environs, with historical and descriptive Accounts of the Public Buildings, Offices, Institutions, Curiosities, Amusements, &c. Embellished with Plates, 18mo. 6s. 6d.

ERRATA.

p. 1009. l. 18. *after unusual insert a comma.*

— l. 19. *dele of, and after ages dele the comma.*

In some copies p. 1108. l. ult. for from read form.

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